A CODE OF ETHICS FOR MUSLIM MEN AND WOMEN

COMPILED BY SAYYID MAS'UD MA'SUMI

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بسم الله الرحمن الرحيم

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According to the Fatawa (Verdicts) of Eight Marja' Taqlid of the Shi'a World

Title and author: A code of ethics for Muslim men and women: according to the fatawa of eight Marja Taqlid of the Shia world/ compiled by Masud Masumi

Foreword

The Laws and Regulations of Islam are divided into two major and distinct categories – the first being those laws that deal with a human being's relationship to his Creator and Master. The second category is those laws that regulate and govern our relationship with each other. Seeing as how in the branch of Islamic Law, known is Fiqh, ۹۰٪ of the rules

govern our interaction with each other, it is a requirement that we become familiar with how we should carry ourselves when around members of the same sex and more .importantly, those of the opposite sex

و سلام علیکم و رحمه الله و برکاته

Notes before you read this Book

This book contains the fatawa of eight Maraja' Taqlid, three of whom have passed away, namely: Ayatullah al-Udhma al-Hajj as-Sayyid Ruhullah al-Musawi al-Khomeini, Ayatullah al-Udhma al-Hajj as-Sayyid Muhammad Riza al-Gulpaygani, and Ayatullah al-Udhma al-Hajj ash-Shaykh 'Ali al-Araki. The other five Maraja', who are presently living, May Allah protect them all, include: Ayatullah al-Udhma al-Hajj ash-Shaykh Muhammad Taqi Behjat, Ayatullah al-Udhma al-Hajj ash-Shaykh Nasir Makarim Shirazi, Ayatullah al-Udhma al-Hajj as-Sayyid 'Ali al-Husaini as-Seestani, Ayatullah al-Udhma al-Hajj ash-Shaykh Mirza Jawad Tabrizi, Ayatullah al-Udhma al-Hajj ash-Shaykh Fazil Lankarani.

The actual reference from the Arabic and Farsi texts of

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the various Maraja' Taqlid in this book have been omitted. As for the rulings for each of the Maraja' we have used symbols, which will be mentioned at the end of this section, for brevity. In the event that one or more of the Maraja' have not been mentioned in any .ruling, this means that we were not able to get a hold of his rulings in that matter

The main ruling which is given is in accordance tot he rulings of Ayatullah al-Udhma al-Hajj as-Sayyid Ruhullah al-Musawi al-Khomeini, and in the event of any difference between his rulings and those of the other Maraja', the opinions of those who differ will follow the original ruling. If there is no difference between the rulings, then we will only .mention (with their appropriate symbols), those Maraja' who share the same opinion

Since the views of eight of the Maraja' Taqlid of the Shi'a World have been mentioned, in case the Marja' to whom one is doing taqlid to expresses an Ihtiyat Wajib, with ease the .('reader is able to refer one of the Maraja' who have expressed a ruling (perform Ruju

Although we have referred to all of the printed books detailing the various laws of Islam from each of the Maraja', but just to be completely satisfied that what we have compiled is correct, we had three of the major scholars who work in the offices of each of the .Maraja' look over our work

For ease of reading, it

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is possible that the rulings we have included in this book, which we may put forth as a "Rule", may have been posed to the office of the Marja' in the form of a question, or vice-versa.

The abbreviations for the Maraja' Taqlid are as follows:

A

Ayatullah al-Udhma al-Hajj ash-Shaykh 'Ali al-Araki

B

Ayatullah al-Udhma al-Hajj ash-Shaykh Muhammad Taqi al-Behjat

G

Ayatullah al-Udhma al-Hajj as-Sayyid Muhammad Riza al-Gulpaygani

K

Ayatullah al-Udhma al-Hajj as-Sayyid Ruhullah al-Musawi al-Khomeini

L

Ayatullah al-Udhma al-Hajj ash-Shaykh Muhammad Fazil al-Lankarani

M

Ayatullah al-Udhma al-Hajj ash-Shaykh Nasir Makarim al-Shirazi

S

Ayatullah al-Udhma al-Hajj as-Sayyid 'Ali al-Husaini as-Seestani

T

Ayatullah al-Udhma al-Hajj ash-Shaykh Mirza Jawad al-Tabrizi

Brief Biographies of the Maraja' presented in this Book

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(Brief Biographies of the Maraja' presented in this Book(۱

Ayatullah al-'Udhma al-Hajj ash-Shaykh 'Ali Araki

Ayatullah al-Udhma al-Hajj ash-Shaykh 'Ali Araki was born in the early ۱۸۹۰'s, but the exact date is not known due to the lack of appropriate birth records at the time, in the .Iranian city of Arak

Following his preliminary religious studies, he demonstrated an aptitude to further his Islamic studies, and commented on the scholarly book, 'Urwatul Wuthqa some ۴۸ years ago (۱۹۵۲). This is a book upon which all Mujtahidin comment as soon as they are recognized as an expert in independent theological studies, according to their views. At the time of his review of 'Urwatul Wuthqa, he was in the company of such great leaders .as Ayatullah al-'Udhma Khunsari, and others

Although he was learned and a declared Mujtahid, following the demise of Ayatullah al-'Udhma al-Hajj as-Sayyid Khusani and Ayatullah al-'Udhma al-Hajj as-Sayyid Muhammad Hussein al-Burujerdi, he did not openly declare his Marja'iyyah. He was

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۱ - We apologize to the dear readers for the brevity of the biographies of some of the Maraja' Taqlid mentioned in this book. We had repeatedly tried to get more information .on these great figures from their offices in Qum, but they were not co-operative with us

one of Imam Khomeini's teachers, having taught the Founder of the Islamic Republic the initial course of the Hawza entitled Jami'atul Muqaddamat. In other classes, he was a .contemporary of the late Imam

Ayatullah al-'Udhma al-Hajj ash-Shaykh 'Ali Araki was a strong encouragement to the Islamic Republic, and requently guided the government whenever requested. Upon the demise of Ayatullah Khomeini, many of his Muqalladin followed Ayatullah Araki. At the demise of the Grand Ayatullah al-'Udhma al-Hajj ash-Sayyid Abu al-Qasim al-Khu'i (May Allah raise his rank), the Jamiatul Mudarrasin (Council of the Theological Schools) in Qum declared in a communique, the top most Marja' to be either Ayatullah al-'Udhma al-Hajj ash-Shaykh 'Ali Araki orAyatullah al-'Udhma al-Hajj as-Sayyid Muhammad Riza al-Gulpaygani, preferring the later, and on December ١٠, ١٩٩٣, following the departure of Ayatullah al-'Udhma al-Hajj as-Sayyid Muhammad Riza al-Gulpaygani fromthis mortal .world, the Council declared the grand Ayatullah Araki to be the Marja' for the Shi'a world

Ayatullah Araki, up until his death used to lead students of the Hawza Faiziyah in the congregational Salat. His teaching was active right up to his hospitalization. The President of the Council, Ayatullah Ibrahim Amini, in his Friday sermon on December ١٠, ١٩٩٣, said that the Shaykh was "since the time of the late Shaikh 'Abdul Karim Ha'iri (founder of the Qum Theological Center), one of the most brilliant personalities in the field of theology ..."and religious sciences, and a friend amoung the Ulama

Ayatullah Yusuf Sana'i also of Qum said that the Grand Ayatullah has "a

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high expertise in fiqh and its different topics and also is skillful in manipulating the principle maxims of jurisprudence." As for his piety, Ayatullah Jawadi Amuli mentioned in a statement that the Ayatullah protected his "soul from wordly desires and his obedience to ..."the Sacred Existence of the Master of the Seen and Unseen

The grand Ayatullah died on the ۲۵th of Jumadi al-Akhar, ۱۹۹۴, one year to the day of the demise of Ayatullah al-'Udhma al-Hajj as-Sayyid Muhammad Riza al-Gulpaygani, and .was buried in Qum on Thursday the ۲۷th of Jumadi al-Akhar

Ayatullah al-Udhma al-Hajj ash-Shaykh Muhammad Taqi al-Behjat

AyatullAh al-Udhma al-Hajj ash-Shaykh Muhammad Taqi al-Behjat was born in ۱۹۱۵ in the city of Fuman, Iran. His father, Karbalai Muhammad Behjat was a trustworthy and reliable personality of that region. Ayatullah al-Behjat finished his primary education in one of the schools in Fuman. Later on, in that same city, he began his religious education .until the year ۱۹۲۹, when he made the journey to Qum

He completed studies in Arabic grammar and literature during his short stay in Qum, and then migrated to the holy city of Karbala, Iraq, where he attended the lectures of some of .the great scholars - such as Ayatullah al-Udhma al-Hajj as-Sayyid Abu al-Qasim al-Khu'i

In ۱۹۳۳, he left Karbala for the holy city of Najaf to complete his studies. While there, he attended the lectures of one of Ayatullah Khurasani's students. After participating in the classes of Ayatullah Dia' al-Iraqi and Ayatullah Mirza Naini', he began attending the lectures of Ayatullah al-Hajj ash-Shaykh

.(Muhammad husayn al-Gharawi al-Isfahani (known as al-Kumpani

Ayatullah al-Behjat also benefited a great deal from the lectures of Ayatullah al-Udhma hajj as-Sayyid Abu al-hasan al-Isfahani and al-Hajj ash-Shaykh Muhammad Kadhim ash-Shirazi.

Apart from Fiqh (Jurisprudence) and Usul (Principles of Jurisprudence), Ayatullah al-Behjat also studied the book al-Isharat of Ibn Sina and al-Asfar al-Arba' of Mulla Sadra ash-Shirazi, under the late as-Sayyid husayn al-Badkubi.

In ۱۹۴۴, Ayatullah al-Udhma al-Hajj ash-Shaykh Muhammad Taqi al-Behjat returned to Iran and became a student of Ayatullah al-Udhma al-Kukhmari's while also attending the lectures of Ayatullah al-Udhma al-Hajj as-Sayyid Muhammad Hussein al-Burujerdi on Fiqh and Usul.

For the past fifty years, he has been teaching the Kharij level of Fiqh and Usul in his home to avoid publicity.

Ayatullah al-Udhma al-Hajj as-Sayyid Muhammad Riza al-Gulpaygani

AyatullAh al-Udhma al-Hajj as-Sayyid Muhammad Riza Al-Gulpaygani departed for his heavenly abode on Thursday night, ۹th of December at the age of ۹۶. He suffered from acute respiratory deficiency and lung infection for which he was confined at hospital. The Ayatullah who was the supreme religious authority of the Shi'a world, became terminally ill immediately after midnight Tuesday and was shed to the Cardiac Care Unit of the hospital but his condition continued to deteriorate despite the extra care and attention of his doctors.

Ayatullah al-Gulpaygani went into a coma in the wee hours of Wednesday morning and eventually left the mortal world minutes before evening prayers Thursday.

He saw the light of day in the village of Koukeh near the city of Gulpaygan (۱۳۵ kms north-east of Isfahan) in the closing years of

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the ١٩th century and at the age of ٢٠ went to Arak which was the centre of the Theological studies. There, he received his education under Ayatullah al-Udhma ash-Shaykh 'Abd al-Karim al-Hairi. Later in ١٩٢١ he went to the city of Qum to complete his studies.

In the early ١٩۶٠s following the death of Ayatullah al-Udhma al-Hajj as-Sayyid Muhammad Hussein al-Burujerdi and during the banishment Ayatullah al-Udhma al-Hajj as-Sayyid Ruhullah al-Musawi al-Khomeini from Iran, he became superintendent of the Qum Theological Seminary.

He took over the administration of the school at a crucial time when both the theological school and Islamic scholars were in at stake due to repressive measures directed by Shah. At that time he had about ٨٠٠ students who attended his classes and received advanced training in religious studies.

Ayatullah al-Gulpaygani is the author of a number of scholarly works and treatises as well as commentaries on various other works of scholastically abstruse character. Among them is an annotation on the 'al-Urwatul Wuthqa', 'Tawzih al-Masa'il', 'Manasik al-Hajj' and many others.

He rendered valuable services during his superintendence of the Theological Seminary in Qum, and also helped establish almost ٣٠ theological schools in various towns and cities throughout Iran, as well as health clinics for students and other types of public utility centers in many parts of the country and abroad as well.

Ayatullah al-Gulpaygani was a great scholar and a Marja' and he had many followers throughout the world. He subscribed to the concept of Wilayat-e-Faqihi put forwarded by Ayatullah al-Khomeini.

The

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Leader of the Islamic Revolution, Ayatullah as-Sayyid 'Ali al-husaini al-Khamenei', expressed deep condolence over the sad demise of the Grand Ayatullah Muhammad Riza .al-Gulpaygani

He was one of the pillars of the Islamic Revolution and The Islamic Republic, said the .leader in a statement

During the oppressive rule of the former regime and in confronting the bitter incidents which occurred in the years after the banishment from Iran of Ayatullah al-Khomeini (۱۹۶۳), there was some occasions when the voice of this great personality was the only threatening voice against the former regime, which raised from the Qum theological .seminary and gave enthusiasm to the Islamic movement

After the victory of the Islamic Revolution, he had an active contribution in managing the general affairs of the revolution, said the statement adding that he unequivocally supported the Islamic Republic system and its exalted leadership. He was respected and .honoured by the late Ayatullah al-Khomeini

The departure of this divine scholar was a grave and irreparable loss, the statement added. The statement also said that the grand Ayatullah was a Marja' Taqlid for ۳۲ years, and a teacher at the Qum theological seminary for about ۷۲ years while keeping on .learning and teaching Fiqh (Jurisprudence) for about ۸۵ years

He was the first person to establish modern theological seminary and the first great institute for Qur'anic studies in Qum. He was the first person to prepare a table of .contents of Fiqh and hadith (Tradition) by using modern technology and knowledge

He founded hundreds of schools, mosques and Islamic

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.propagation centres in Iran and other countries and brought up thousands of disciples

Ayatullah al-Udhma al-Hajj as-Sayyid Ruhullah al-Musawi al-Khomeini al-Hindi

On Jamadi al-Thani ۲۰th, ۱۳۲۰ a.h. (۲۴th September ۱۹۰۲) a child was born in Khumayn, a town in the central province of Iran, to a devout family educated in theology and devoted to migration and jihad and the progeny of Her Holiness Fatima al-Zahra (peace be upon .her). The child was named Ruhullah al-Musawi al-Khomeini

The noble father of Imam al-Khomeini was the late Ayatullah as-Sayyid Mustafa Musawi, a contemporary of the late grand Ayatulah Mirza Shirazi. After acquiring considerable Islamic knowledge during several years of stay in Najaf, and obtaining the license to practice Ijtihad, Imam Khomeinis father returned to Iran and become a religions guide and support for the people of Khumayn. When Ruhulluh was barely five months old his father who had risen against the tyranny of the government agents, in response to his .call to search for truth, was martyred while commuting from Khumayn to Arak

His childhood and youthful years were spent under the supervision of his devout mother (Banu Hajar) herself coming from a family of knowledge and chastity, a grand-daughter of Ayatullah Khunsari (author of Zubdatul-Tasanif), and his noble aunt (Sahiba Khanum), a .brave, truth-seeking lady

By the age of ۱۵, the young Khomeini was deprived of the supervision of these two cherished personalities. From his childhood and early in his youth, Imam Khomeini learned, by the grace of his superlative intelligence, a great deal of the conventional sciences and acquired a considerable amount

of preliminary knowledge - these included Arabic literature, logic, Jurisprudence and principles. For learning these he had instructors such as Agha Mirza Mahmud Eftekhar al-`Ulama, Mirza Riza Najafi Khomeini, Agha Shaikh `Ali Muhammad Burujerdi, Shaikh Muhammad Gulpaygani, Agha `Abbas Araki, but mostly, his own elder brother Ayatullah .Seyyed Murtaza Passandideh

Shortly after migration of the grand Ayatullah haj Shaikh `Abd al-Karim Haeri Yazdi to Qum, in Rajab ۱۳۴۰ a.h, Imam Khomeini, also migrated to the Qum Theological Assembly and took the complementary lessons with the scholars of the assembly of Qum. These included lessons from the lengthy book of Mutawal on rhetoric (Ma`ani Bayan) taken with the late Mirza Muhammad-Ali Adib Tehrani; completion of the Level studies with the late Ayatullah Seyyed Muhammad Taqi Khonssari but mostly with the late Ayatullah Seyyed Ali Yathrebi Kashani; (Fiqh) Jurisprudence principles with the master of the Qum .Assembly, Ayatullah al-Hajj Sheikh Abdulkarim Haeri Yazdi

The sensitive and searching spirit of Imam Khomeini could not settle with just Arabic literature and lessons in "Fiqh" Jurisprudence and Principles. He was interested in other sciences as well.Therefore, along with learning jurisprudence and Principles "Fiqh" from the "Fuqaha", jurisconsults of the time, he took lessons in mathematics, astronomy and philosophy from the late Haj Seyyed Abulhasan Rafiey Qazvini and continued taking the same lessons in addition to spiritual sciences and mysticism from the late Mirza Ali-Akbar Hakami Yazdi. He also took lessons in prosody, and rhyme, as well as Islamic and western philosophies with the late Agha Sheikh

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Muhammad-Reza Masjid-Shahi Isfahani. He then took lessons in Ethics and "Erfan" gnosticism from the late Ayatullah Haj Mirza Javade-Maleki-Tabrizi and he further studied the highest levels of Theoretical and practical "Erfan" (gnosticism) for a period of ۶ years with the late Ayatullah Agha Mirza Muhammad-Ali Shahabadi.

For many years, Hazrat Imam Khomeini taught "Fiqh", jurisprudence and principles, mysticism and Islamic Ethics in Qum Theological schools including the Faiziyya, the Aazam mosque, the Muhammadiyya Mosque, the Haj Mulla Sadiq School, the Salmasi Mosque etc. He taught "Fiqh" and the knowledge of the Ahl-e-Bayt, at the highest level, for ۱۴ years at the Sheikh Ansari (s) Mosque in Najaf Theological Centre. It was at Najaf that Imam Khomeini (s), for the first time included, in his lessons on "Fiqh", the Theoretical foundations of the Islamic government. His students declared his lessons and classes among the most credible in the Theological Assembly of Najaf. Some of his classes at Qum had as many as ۱۲۰۰ students which, included scores of established jurisconsults (mujtahedeen) who benefited by the Imam's school of "Fiqh" jurisprudence and principles.

The blessings of Imam Khomeini's teaching included training and education of hundreds, better yet, considering the length of his teaching, thousands of learned men and scholars each one of whom is currently illuminating a theological Assembly. Today's jurisconsults, "mujtahedeen" and prominent Gnostics have been among Imam Khomeini's students in Qum or at other centres of knowledge. Outstanding thinkers such as the great scholar Shaheed Mutahhari and the wronged Shahid Beheshti

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felt honoured to have benefited by Imam Khomeini's teachings. Today the prominent clergy who guide the Islamic Revolution and system of the Islamic Republic in all civil affairs are all among those educated by the school of Fiqh and politics of Imam Khomeini.

On October ۱۳, ۱۹۶۵ Imam Khomeini, accompanied by his son Ayatullah haj Mustafa were sent from Turkey to their second country of exile, Iraq. Upon arrival in Iraq, Imam Khomeini went on pilgrimage to the holy Shrines of the Infallible Imams in Kazamain, Samarra and Karbala. A week later he moved to his residence in Najaf.

Imam Khomeini began his Lecture teachings in jurisprudence, in Aban, ۱۳۴۴ (November, ۱۹۶۵), inspite of all obstacles and oppositions, in the Sheikh Ansari Mosque in Najaf, and continued these classes until his migration to Paris, France. Imam Khomeini's firm fundamentals in (Fiqh) jurisprudence and Principles and his proficency in Islamic sciences was such that after a short time, inspite of all the impediments, his teaching classes came to be known as the most outstanding theological Assemblies of Najaf both qualitatively and quantitatively.

A large number of clergy students of Iran, Pakistan, Iraq, Afghanistan, India and countries of the Persian Gulf area attended his teaching lectures daily. Those attached to the Imam from Iranian theological Assemblies wanted to make collective migration to Najaf, but desisted at the recommendation of the Imam, that, it was necessary to keep the theological assemblies in Iran, active. However, a large number of those deeply attached to Imam Khomeini

had already reached Najaf and, gradually, a centre of revolutionary figures who believed in the path of the Imam was formed in Najaf, and it was this group that undertook the .responsibility of relaying the Imam's fighting messages, in those years of strangulation

On the ۱۲th of Mehr, Imam Khomeini left Najaf for the border of Kuwait. The government of Kuwait did not let the Imam in, on a hint by the Iranian Regime. Previously there was talk of Imam's departure for Lebanon or Syria. However, after consulting his son (Hojjatul Islam Haj Seyyed Ahmad Khomeini), the Imam decided to migrate to France and on the ۱۴th of Mehr, he entered Paris and two days later he was stationed in the house of an .(Iranian, in Noefel Le Chateau (Suburbs of Paris

During the four-month stay of Imam Khomeini in Paris, Noefel Le Chateau was the most important news centre in the world. Imam Khomeini's various interviews and his visits revealed to the world, his views of Islamic rule, and the future aims of his Movement. Thus a larger number of people of the world, became aquatinted with the Imam's thought and uprising, and it was from this stage and station that he guided the most critical period of the Movement in Iran.During the four-month stay of Imam Khomeini in Paris, Noefel Le Chateau was the most important news centre in the world. Imam Khomeini's various interviews and his visits revealed to the world, his views of Islamic rule, and the future

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aims of his Movement. Thus a larger number of people of the world, became aquatinted with the Imam's thought and uprising, and it was from this stage and station that he .guided the most critical period of the Movement in Iran

Ayatullah al-Udhma al-Hajj ash-Shaykh Muhammad Fazil al-Lankarani

Ayatullah al-Udhma al-Hajj ash-Shaykh Muhammad Fazil al-Lankarani was born in ۱۹۳۱ in the Holy city of Qum. His father, the late Ayatullah Fazil Lankarani was a great teacher and scholar in the Islamic Seminary of Qum. His dear mother, was a pure and noble woman of descent from the family of the Prophet of Islam, Peace be upon him and his .family

At the age of ۱۳, after the completion of primary school, he began studying Islamic studies in the seminary of Qum, where due to his great ability and aptitude, he was able to finish .the preliminary stages of Islamic studies within six years

At the age of ۱۹, he started attending lessons in Fiqh (Jurisprudence) and Usul (Principles of Jurisprudence) at the Kharij level (the highest level of Islamic studies), which were being taught by Ayatullah al-Udhma al-Hajj as-Sayyid Muhammad Hussein Burujerdi, .May Allah raise his status

Because of his young age and his ability to pick up information very quickly, his fellow students and his teachers quickly recognized him. One of his close friends and study partners, during his quest for knowledge, was none other than the beloved son of the founder of the Islamic Republic of Iran, the late Shaheed Mustafa Khomeini, May he be showered in Allah's

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.peace

Ayatullah Lankarani benefited from Ayatullah al-Udhma al-Hajj as-Sayyid Muhammad Hussein Burujerdi's lectures in the subjects of Fiqh and Usul for almost ۱۱ years. He also participated in the classes of the late Ayatullah al-Udhma al-Hajj as-Sayyid Ruhullah al-Musawi al-Khomeini for ۹ years. Under these two great teachers, he was able to benefit a great deal, and quickly excelled in his studies.

He also took part in the lectures on philosophy and Tafsir (Explanation) of the Holy Qur'an under the great scholar, 'Allamah as-Sayyid Muhammad Husayn al-Tabataba'i, May Allah raise his rank, in which he gained much knowledge and enlightenment.

Because of her perseverance and endeavors, he was able to reach to the great stage of Ijithad at the early age of ۲۵, something that his eminent teacher, the late Ayatullah al-Udhma al-Hajj as-Sayyid Muhammad Hussein Burujerdi gave to him in writing.

For many years, he was busy teaching the intermediate level of studies in the Islamic Seminary of Qum to a great number of students. In addition to this, for the past ۲۵ years, he has been teaching lessons of Kharij in the areas of Fiqh and Usul (Kharij is the highest level of Islamic studies after which, if completed in their entirety, elevate the person to a Mujtahid).

His lessons are so popular that in any one lesson, over ۷۰۰ scholars and personalities of the hawza 'Ilmiyyah of Qum can be seen taking part! In addition to this, for the past few years, his lessons on Fiqh have been broadcast by Iranian

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Radio, thus, those living within the Islamic Republic, and even those in foreign countries .have benefited from his vast amount of knowledge

From the beginning of the political and social struggle and defiance of Ayatullah Khomeini against the oppression, corruption and tyrannical government of the Pahlavi dynasty in Iran, Ayatullah Fazil Lankarani was one of the helpers and supporters of Ayatullah Khomeini. Step by step in every movement that the defenders of Islam took, Ayatullah Lankarani was there and played an active role. One of his important moves was to be involved with the Jami'ah Mudarasin, a group that consists of the teachers in the hawza 'Ilmiyyah of Qum in which they were busy spreading the word of Islam and the Islamic .Revolution among the masses

More than this, it was they who announced the Marja'iyat and Leadership of Ayatullah Khomeini...Many times during this difficult period, Ayatullah Fazil Lankarani was jailed, and finally, as if the Shah could no longer take the 'Ulama and their standing up for the truth, he was forced to exile him to an area known as Bandar Lange. After staying there for ۴ months, we was moved to the city of Yazd, where he was forced to reside for a .period of ۱۸ months

After the victory of the Islamic Revolution of Iran, Ayatullah Fazil Lankarani continued to play an important role along side the leader, Ayatullah Khomeini, May his spirit be sanctified, and even today, under the leadership of Ayatullah Khameni'i, he is still fully supportive

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.and active

After the Islamic Revolution in Iran, Ayatullah Lankarani was appointed as a member of The Council of Experts, and for more than ۱۰ years, served as the administrator of the .Islamic Seminary of Qum

From the earliest of times, himself and his family have been lovers and followers of the Ahl al-Bait, Peace be upon all of them, and as has been noted, weekly gatherings to commemorate the martyrdom of Abu 'Abdillah al-Husayn, Peace be upon him, and his loyal family and followers, gatherings to commemorate the martyrdom of the Ma'sumin, Peace be upon all of them, and programs to celebrate the birth anniversaries of the Leaders of Islam, Peace be upon all of them, were held by his late father, and even today, .continue to be held

After the passing away of Ayatullah al-Udhma al-Sayyid Shahab ad-Din Najafi al-Mar'ashi, he was inundated with requests from the students of the hawza 'Ilmiyyah of Qum, as well as from the people of Qum, not to mention from those in charge to oversee and run the daily programs of the haram of Fatimah al-Ma'sumah, Peace be upon her, to lead the Salat al-Jama'at. He humbly accepted this responsibility, and every night, under the graceful eyes of the sister of Imam 'Ali ibn Musa al-Riza who is buried in Qum, thousands of scholars, students, visitors to this holy city and residents of Qum offered .their prayers behind this humble man

After the death of Ayatullah al-Udhma al-Hajj as-Sayyid Ruhullah al-Musawi al-Khomeini, May Allah raise his

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rank, the believers turned to him for Taqlid. After the untimely demise of Ayatullah al-Udhma ash-Shaykh Araki, May Allah raise his rank, Ayatullah Fazil Lankarani was officially introduced, by the hawza 'Ilmiyyah of Qum in their statement, as the number one Marja .Taqlid of the Muslim Ummah

Along with the important task of teaching the future scholars of Islam, and raising up the guardians of the Religion, he also finds time to write and compile books. To date, he has .some ۴٠ books to his credit

Ayatullah al–Udhma al–Hajj ash–Shaykh Nasir Makarim ash–Shirazi

Ayatullah al-Udhma al-Hajj ash-Shaykh Nasir Makarim ash-Shirazi was born in ١٩٢٩ in Shiraz, Iran. He completed his primary and high school studies in Shiraz, and at the early age of fourteen, began his Islamic studies in the Agha Bab Khan School. Despite the fact that there were no individuals of a scholarly theological background in his family, a great inclination and abundant love for Islamic knowledge and sciences directed his eminence .towards the theological studies and the selection of this path

When he became eighteen, he moved to the city of Qum, and started his seminary studies. In Qum, he benefited from the lectures of Ayatullah al-Udhma al-Hajj as-Sayyid .Muhammad Hussein al-Burujerdi and other eminent scholars of that time

In ١٩۵٩, Ayatullah Nasir Makarim ash-Shirazi traveled to Najaf, Iraq to continue his Islamic studies. While in Najaf, he attended the lectures of Ayatullah al-Hakim, Ayatullah al-Udhma al-Hajj as-Sayyid Abu al-Qasim al-Khu'i, and Ayatullah as-Sayyid 'Abd al-Hadi ash-Shirazi. He received the authority of absolute Ijtihad from two of the

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!distinguished Ayatullahs of Najaf, by the time he reached the age of ۳۰

It was in the year ۱۹۶۰ that he returned to Iran and began teaching Fiqh (Jurisprudence) and Usul (Principles of Jurisprudence). His lectures are very popular among the students and scholars, and he has been teaching these courses continuously now for over ۳۰ years. It should also be mentioned that over ۲۰۰۰ students and distinguished scholars of the .Qum hawza regularly attend his classes

Among the other achievements of Ayatullah Nasir Makarim ash-Shirazi are the establishments of the Imam 'Ali ('a), Imam Hasan al-Mujtaba ('a), and Imam husayn ('a) Hawzahs. Recently, a new hawza has also been opened under his supervision dedicated .exclusively to the study of the Holy Qur'an

He has written over one hundred books, all of which have been published, and some have been repeatedly reprinted – up to ۳۰ editions! Many have also been translated and .published in Arabic, Urdu, and English to name a few of the many languages

His comprehensive work, al-Amthal Fi Tafsir-e-Kitab Allah al-Munzal, is an encyclopedia on the commentary of the Qur'an, published in ۳۷ volumes in Arabic, and over ۳۰ volumes in Farsi. He has also opened a new chapter in the field of commentary of the Qur'an, by writing a topic-wise commentary, now totalling ۱۱ volumes in Farsi which are also .available in Arabic

Ayatullah Nasir Makarim ash-Shirazi also played an important role in the victory of the Islamic Revolution of Iran. During the rule of the tyrant Shaw, he

was exiled three times to remote cities in Iran. He also played a vital role in the writing of the Islamic Constitution in the first Council of Experts.

Ayatullah al-Udhma al-Hajj as-Sayyid 'Ali al-Husaini as-Seestani

Ayatullah al-Udhma al-Udhma al-Hajj as-Sayyid 'Ali al-Husaini as-Seestani was born in ۱۹۲۸ in the month of Rabi' al-Awwal in the holy city of Mashad, Iran, where the sacred shrine of Imam 'Ali ibn Musa al-Riza is located. Ayatullah as-Sayyid as-Seestani began his introductory 'Arabic studies, including Balagha (Eloquence), in Khurasan, under a renowned teacher of 'Arabic, named Muhammad Taqi Adib Nishaburi.

Ayatullah as-Seestani began his introductory 'Arabic studies, including Balagha (Eloquence), in Khurasan under a renowned teacher of 'Arabic, named Muhammad Taqi Adib Nishaburi. He also studied Fiqh, Usul, Mantiq, and Aqaid under the great 'Ulama and teachers of Khurasan.

It was in this same city, that he took part in Dars-e-Kharij (the highest level of studies in the hawza). At this time, he also benefited from the presence of Allamah Muhaqqiq Mirza Mahdi Isfahani (may Allah sanctify his spirit).

In order to advance further and complete his studies, he traveled to the city of Qum in ۱۹۴۸, so that he would be able to study under various 'Ulama of the grand hawza in this city.

Ayatullah Seestani who was present in the lessons of Fiqh and Usul, which at that time were being taught by Ayatullah Burujerdi, was quickly recognized as one of the brightest students in the fields of Fiqh, Usul, and Rijal. He also took part in the classes of Ayatullah al-Udhma hujjat

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.Kuhkumrai and other scholars so that he could further quench his thirst for knowledge

In the year ١٩٥١, Ayatullah Seestani once again moved, this time to Najaf al-Ashraf. For more than ١٠ years he took part in the lessons of Ayatullah al-Udhma as-Sayyid Abu al-Qasim al-Musawi al-Khu'i (may Allah be pleased with him).

During this time, he also attended the lessons taught by Ayatullah al-`Udhma Mohsin al-hakim (may Allah sanctify his spirit); and he finished one complete course in Usul al-Fiqh under the auspices of Ayatullah al-`Udhma ash-Shaykh Husayn al-Hilli (may Allah be pleased with him).

In the year ١٩٦٠, in recognition of his achievements he was awarded the distinction certifying that he had attained the level of Ijtihad - deduction of legal judgement in matters of religion, by as-Sayyid al-Khu'i and again, by ash-Shaykh al-Hilli.

In the same year, he was also awarded certification by the distinguished traditionalist and scholar ash-Shaykh Agha Buzurg al-Tehrani, testifying to his skill in the science of 'Ilm al-Rijal (research into the biographies of the narrators of ahadith). He achieved this grand status when he was a mere ٣١ years of age!

In the year ١٩٦١, after years of studies and participating in the lessons of Usul, Fiqh, and Mantiq in the hawzas of Mashad, Qum, and Najaf, he started to teach his own lessons in Dars-e-Kharij, revolving around the book, al-Makasib by Shaykh Murtaza Ansari (may Allah be pleased with him). After teaching Dars-e-Kharij based on the framework found in al-Makasib for several years, he advanced his

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.lessons onto a higher level by teaching from the book Urwatul Wuthqa

Some scholars of the Najaf center for theological studies (hawza an-Najaf) were quoted as saying that after the death of as-Sayyid Nasrullah al-Mustanbit, they advised the late as-Sayyid al-Khu'i to choose someone for the office of the supreme religious authority and the supervision of the Najaf hawza. as-Sayyid as-Seestani was chosen for his merits, knowledge, and impeccable character. Accordingly, he started leading the prayers in Imam al-Khu'i's masjid, al-Khadra, during the lifetime of his late teacher, and writing and .compiling his annotation based on as-Sayyid al-Khu'i's Tauzhiul Masa'il

After the passing away of the Marja' Taqlid of the Shi'a world and the Guardian of the hawza 'Ilmiyyah, Ayatullah al-Udhma al-Hajj as-Sayyid Abu al-Qasim al-Khu'i (may Allah raise his rank), Ayatullah al-`Udhma al-Hajj as-Sayyid 'Ali al-husayni as-Seestani was among the six people who were allowed to take part in his funeral and performed the .services on the dead body

Ayatullah Seestani, for the past ٢٨ years, has been continuing the important task of teaching Dars-e-Kharij in Fiqh, Usul, and Rijal. The fruits of his struggle for knowledge and the accomplishments of this Faqhi have been preserved in writing (now numbering over ۴٠ books) – many of which have been translated into English, Urdu, French, Spanish, .German, Turkish, Malay and countless other languages of the world

Ayatullah al-Udhma al-Hajj ash-Shaykh Mirza Jawad at-Tabrizi

Ayatullah al-Udhma al-Hajj ash-Shaykh Mirza Jawad at-Tabrizi was born in ١٩٢۶ in the city of Tabriz, Iran. After finishing his secular studies, and reaching to the age of

eighteen, he entered a theological school in his hometown. Within four years of entering this, he managed to complete the preliminary and intermediate levels of his Islamic .studies

In the year ۱۹۴۸, he migrated to Qum and finished other lessons at the intermediate level. In Qum he reached to the Kharij level; thereupon he attended the lectures of the late Ayatullah al-Hujjat, and Ayatullah al-Udhma al-Hajj as-Sayyid Muhammad Hussein .Burujerdi

Asides from studying, he also taught the intermediate to advanced courses of Islamic .studies in Qum

Ayatullah Mirza Jawad al-Tabrizi then migrated to Najaf al-Ashraf and was fortunate enough to benefit from eminent scholars such as the late Ayatullah al-Sayyid Abu al-Hadi ash-Shirazi, and the late Ayatullah al-Udhma al-Hajj as-Sayyid Abu al-Qasim al-Khu'i, .where he reached to the level of Ijtihad

Ayatullah al-Tabrizi was invited by Ayatullah al-Udhma al-Hajj as-Sayyid Abu al-Qasim al-Khu'i to join the Assembly of Consultants, which was an organized group of scholars .that responded to the questions of the people

Ayatullah al-Tabrizi stayed in the holy city of Najaf for about ۲۳ years, leaving only in the holidays to do propagation in different countries. He later returned to Iran and began teaching Fiqh (Jurisprudence) and Usul (Principles of Jurisprudence) in the Islamic .Seminary of Qum, where he currently is until today

Rules related To looking At others

point

بسم الله الرّحمن الرّحيم

قُـل لِّلْمُـؤْمِنِينَ يَغُضّـوا مِـنْ أَبْصَـارِهِمْ وَيَحْفَظُـوا فُرُوجَهُـمْ ذَلِـكَ أَزْكَى لَهُـمْ إِنَّ اللَّـهَ خَـبِيرٌ بِمَـا يَصْـنَعُونَ وَقُـل لِّلْمُؤْمِنَاتِ يَغْضُـضْنَ مِنْ أَبْصَارِهِنَّ....

O' Prophet!) Say to the believing men that they cast down their looks and guard their)"

private parts – that is purer for them; surely Allah is aware of what they do. And say to the ...“believing women that they cast down their looks

Al-Qur’an · Surah al-Nur · Ayat ۳۰-۳۱

اَلْحَمْدُ للهِ الَّذِی لَا یَبْلُغُ مِدْحَتَهَ الْقَائِلُونَ وَ لا یُحْصِی نَعْمائَهُ الْعَادُّونَ وَ لَا یُؤَدِّی حَقَّهُ الْمُجْتَهِدُونَ الَّذِی لَیسَ لِصَفَّتِهِ حَدٌّ مَحْدَودٌ وَ لَا نَعْتٌ مَوْجُودٌ وَ الصَّلاَهُ وَ السَّلاَمُ عَلی مَوْلاَنَا وَ مُقْتَدَانَا أَبِی الْقَاسِمِ مُحمَّدٍ وَ عَلی أَهْلِ الْبِیْتِهِ الْطَیِّبِینَ الطَّاهِرِینَ لَا سِیَّمَا بَقِیَّهُ اللهِ فِی الأَرْضِیینَ وَ لَعْنَهُ اللهِ عَلی أَعْدَائِهِمْ أَجْمَعِینَ إِلی قِیَامِ یَوْمِ الدِّینِ.

The Rules of Looking Related to Men

A) Men Looking at Other Men

Rule: Men are permitted to look at the entire body of other men except the private – ۱ parts, with the condition that it is not done with the intention of lust or seeking sexual pleasure. ABGKLMST

Therefore: It is haram to look at any part of the body of another man, even the face and arms, if it is done with the intention of lust or seeking sexual pleasure. Similarly, it is also not permitted for men to look at the private parts of other men who are baligh, either with .or without the intention of lust

Note: The meaning of “intention of lust” or “seeking of sexual pleasure” is the fear of .falling into sin or corruption

Rule: If a man fears that if he looks at the body of another man, he is liable to commit a – ۲ sin, then he is not permitted to look at that man’s body. BGKLMT

Question: What is meant by the – ۳

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?private parts

Answer: For men, the private parts include the anus, penis and testicles. For women, the private parts include the vagina and anus. AGKLMST

Therefore: The back part of the leg (thighs) are not counted as the private parts, and therefore it is permissible to look at them, however according to Ihtiyat Mustahab it is .(better to refrain from looking at them (as well

Question: In lakes, ponds, public showers, or on the banks of rivers... men wear – ۴ something in which the skin of their body is not showing, however the form and shape of their private parts are completely showing – is it permissible to look at them?٧

Answer: What is meant by the covering of the body is that the skin of the body should not be visible, and in the event that one is not led into committing a sin, then looking (at such a man) is not a problem. AGKLT

If in this action there is fear of falling into corruption or committing a sin, then it is not permissible. B

Rule: Fathers are not permitted to look at the private parts of their sons who are – ۵ baligh, whether it be in the shower or anywhere else. Also, according to Ihtiyat Wajib, the father is not permitted to look at his son's private parts even before the son has become baligh during the time when he is Mumayyiz. AGKLMS

It is haram to look at the private parts of a child who has reached to the age of

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Mumayyiz. BT

Rule: It is haram for a doctor to look at the private parts of another man, except in the – ۶ case of necessity.AFGKLST

Therefore: It is not permissible for a man to refer to a doctor for birth control (vasectomy) so as to prevent his wife from becoming pregnant. However, it is not a problem to have such an operation performed in the event that it is not permanent (the operation can be reversed), but since such operations necessitate the need for someone else to look at the private parts, thus it is haram. However if there is a procedure which can be performed such that it does not involve the doctor looking at the private parts, then it is not a problem. Also, if one's wife is a doctor and she can perform the operation, then it is .permissible

B) Men Looking at Mahram Women

Rule: Men are permitted to look at the entire body of their Maharim, with the exception – ۷ of their private parts, with the condition that this looking is not done with the intention of lust and there is no fear of falling into corruption. (One's wife is an exception to this rule). ABGKLMST

Therefore: Men are not permitted to look at the private parts of their daughter, mother, sister or any other Maharim women, even if it is done without the intention of lust or falling into sin. Similarly, according to Ihtiyat Wajib, it is not permissible to look at the private parts of a Mumayyiz child who is not

.yet baligh

Rule: According to Ihtiyat Mustahab, men should refrain from looking at the area from – ۸ the navel down to the knees of their Maharim. GKLM

Men and women who are Mahram to each another are permitted to look at the complete body of one other, with the exception of the private parts, with the condition that the looking is without the intention of lust.B

C) Men Looking at Non-Mahram Women

Non-Mahram women are divided into two categories: Muslims and non-Muslims. As for those who are Muslims, they are further divided into those who correctly observe their .hijab, and those who do not observe it

.Muslim women who observe the proper Islamic hijab

Rule: If a Muslim woman is properly observing her hijab, then it is not a problem for a – ۹ :man to look at her face and hands, as long as the following conditions are met

.Her face and hands have no decorations (zinat) on them

The looking is done without the intention of lust or falling into sin or corruption. ABK .۲

According to Ihtiyat Wajib, it is not permissible to look at even the face and hands of a non-Mahram woman, whether she has any zinat on them or not. G

In every way, if the non-Mahram is a Muslim woman who observes the proper Islamic hijab; or even if she does not observe the proper Islamic hijab, but if she was told about hijab she would observe it, then to look at her face and hands without the intention of lust and falling

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into sin is not a problem. However, according to Ihtiyat Mustahab, it is better not to look at her face and hands. S

If the zinat on the face and hands consists of an ordinary ring, the removal of facial hair or applying Surma, even if these things are common among old women, then it is not wajib for the women to cover them, and also, it is not a problem for the man to look at them as long as this look is not with the intention of lust. T

Therefore: Men are not permitted to look at the face and hands of women who do not observe proper hijab; for example, those women who have an amount of hair showing, have short sleeves on, or those women who have not covered their arms, wrists or .hands

Rule: It is haram for a man to look at the hands of a non-Mahram woman who has a – ۱۰ ring, bangles or bracelet on, long fingernails, nail polish applied, or who has beautified herself in any other way – whether the non-Mahram is a close relative or a non-family member. ABKG

In the event that the non-Mahram woman is wearing an ordinary type of ring on her hand, then it is not a problem to look at her hand. However, in all other instances, if she has any other type of zinat on her hands, then it is not permissible to look at this. T

Note: Shop owners whose products are usually of the type

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that mostly only women use, for example, jewelry or clothing accessories; and those shops that sell cosmetic items and items for beauty and skin care, etc... are most susceptible to falling into this sin (mentioned in rule ۱۰), and more than others, must be .careful in observing the correct Islamic rules and regulations

Question: In public and other schools, there are some practicing Muslim men, who – ۱۱ teach Muslim girls. Naturally, it is necessary for the teacher to write something on the board, and as it is normal, the girls look at the hands and face of the teacher without the ?intention of lust and sexual pleasure. Is this type of looking permissible

Answer: It is not a problem for women to look at the face and hands and other parts of the body that men normally do not cover, as long as it is not with the intention of lust or fear of falling into sin. AGKLMS

Answer: According to Ihtiyat Wajib, it is haram for a woman to look at the body of a non-Mahram man. However, the permissibility for a woman to look at the parts of the body of a non-Mahram man that are commonly left open, for example, the head, etc... is not free from doubt, unless this type of looking leads or helps one in committing a sin.B

Question: Is it permissible for a man to look at the face and hands of a non-Mahram – ۱۲ woman who is in the Taqlid of a Marja' who

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?says that it is permissible to keep these open

Answer: There is no connection between the permissibility of keeping the hands and face open and looking at these parts.G

Rule: It is not permissible to look at a non-Mahram woman who has any kind of – ۱۳ beauty on her, even if it is something such as a woman trying on some clothing, a ring, a bracelet, a belt, or anything else to see if it fits. AKG

If the zinat on the face and hands consists of an ordinary ring, or the removal of facial hair or applying Surma, even if these are common among old women, then it is not a problem for a man to look at these parts as long as it is done without the intention of lust. However, as for other types of zinat, for example, bracelets and bangles, these must be covered from non-Mahram men and in addition to this, non-Mahram men are not allowed to look at such things either. T

Question: Is it permissible to look at the sole, top, heel of the foot or the calf of a non- – ۱۴ Mahram Muslim woman if she has not covered it properly, and if it is without the intention ?of lust

Answer: No, it is not allowed, and with the exception of the face and hands, a man is not permitted to look at any other part the body of a non-Mahram woman. ABK

Answer: It is haram to look at the body of a non-Mahram woman in

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any way, and according to Ihtiyat Wajib, it is not permissible to look at her face and hands either. G

Answer: In the event that the woman is among one of those who observes her proper Islamic hijab, or if she was told about the hijab, she would follow it, then it is not permissible to look at those parts, otherwise it is not a problem. S

Answer: According to Ihtiyat, it is not allowed to look at the feet (top and the bottom of the feet up to the ankle)T

Rule: If a man fears that in the event that he looks at a non-Mahram woman he will – ۱۵ fall into sin, then he must not look at her. AKLMS

He must not look at her. B

Rule: It is haram to look at a non-Mahram woman with the intention of lust. or to – ۱۶ bring about sexual pleasure, even it may be her face and hands, or the shape of her body. ABGKLMST

D) General Rules

Rule: It is haram to look at anyone or anything with the intention of lust or with the – ۱۷ fear that one will fall into sin (with the exception of one's spouse), even if one is looking at a Mahram. This rule applies to looking at a woman, man, animal, inanimate object, photo, film, statue, or any other thing. It is also haram to look at one's own body in the mirror or in anything else with the intention of bringing about sexual pleasure. ABGKL

Question: Is it haram

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to look at anything that would bring about sexual pleasure even if it may be a person ?looking at his own body

Answer: In itself, it is not haram for a person to look at his own body to bring about sexual pleasure.T

Rule: A doctor is not one's Mahram and therefore, except for in the case of a – ۱۸ necessity, he is not permitted to look at the body of a non-Mahram woman. ABGKLMST

Rule: If a doctor is compelled to look at a part of the body of a non-Mahram woman, – ۱۹ they he must suffice to look at only that part of the body (that is for treatment), and it is not permitted to look at more than that. Also, if it is possible, then the examination or testing must be performed over the clothing. ABGKLMST

Rule: Men are not permitted to give an injection to non-Mahram women since this act – ۲۰ necessitates looking or touching the body of the woman, even if the injection is given into the vein. However, in the case of necessity where there is no Mahram available to give the injection, then it is not a problem. ABGKLMST

Question: Does looking at the inside parts of the body, such as the liver, intestines, – ۲۱ ?etc... have the same ruling as looking at the outside of the body

Answer: Apparently, as for the prohibition in the looking and touching of the body parts, ,there is no difference between the outside and the inside body parts

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however, just as has been mentioned in the book al-'Urwatul Wuthqa in rule ۴۵ in the section of looking - looking at a tooth, for example, once it has been taken out of the mouth is permissible.L

Rule: In the following instances, it is haram for a woman to go to a non-Mahram man – ۲۲ in the event that she is able to go to a female general physician, or a specialist who is a :woman, who is at the same level of knowledge as that of a man for

The taking of X-rays, taking blood for testing, ultrasound, or any other medical work, in which it is necessary to look at the body of the woman. ABGKLMT

However with the exception of those situations in which it is permitted (for the man) to look at the body of the non-Mahram woman. (These were explained in the section on 'looking'.)S

Question: In the markets, ordinary places, or in people's houses, sometimes the eyes – ۲۳ unintentionally fall on a non-Mahram woman that either have beautified themselves, or have not properly observed their hijab. What is the rule for looking at them in these ?circumstances

Answer: That which is haram is to look, not simply having the eyes fall on someone. Therefore, that which one sees unintentionally is not a problem, however, without delay one must turn away so as to not fall into the category of looking. ABGKLT

Rule: It is haram for one to go to a place with the – ۲۴

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intention that his eyes may fall on a non-Mahram woman who is not in hijab. AGKT

Going to such a place is not a problem, but one must not look at the non-Mahram women.B

Therefore: If a person passes by a certain spot at a special time in order to look at non-Mahram women, or goes to a place to fulfill a task where there are a lot of non-Mahram women, or goes to a specific place such as on a bus, recreational area for sports, or exercise, or chooses to go to any area in which there are a lot of non-Mahram there, with the main aim to look at non-Mahram women, etc... then in summary, it is not permissible for a man to perform any action in order to have his eyes fall on non-Mahram women, .and thus, it is necessary for one to refrain from these things

Rule: It is haram for a man to go to a place in the event that he knows that non- – ۲۵ Mahram woman are not in hijab, or do not observe proper hijab, such that he goes there with the intention of looking at them. AGKT

Going to such a place is not a problem, but one must not look at the non-Mahram women. B

Therefore: It is haram to go on the roof of the house, or to look out the window with the aim of looking at a non-Mahram woman. It is also haram to enter a room, kitchen, or any other place

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in which one knows that non-Mahram women are present with the aim of looking at them. Likewise, it is haram to look through the crack of a door, window or from the side of the curtains to peek inside a room or any other place such as these, with the aim of .looking at non-Mahram women, even if it is just for one moment

Rule: It is not a problem to go to those shopping centers in which women who live in – ۲۶ the villages or in the country side visit, and who are not accustomed to wearing the complete or proper hijab, even if one knows that he will look at them. Business transactions with them also are not a problem. AKLMT

According to what is apparent, it is permitted to look at those women - without the intention of lust - who live in the country side and places other than this (for example, those women who live in the city and who do not observe the proper hijab), who are not in the habit of covering properly - with the condition that there is no fear of committing a haram act. Therefore, associating with them, business transactions and other dealings with them are permitted as well. B

In the event that one is certain that he will not intentionally look at them, then it is not a problem.G

It is not a problem to look at "common place" women (those who do not observe hijab (whatsoever, or the proper hijab

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whom, if told to observe the hijab would not comply with the condition that it is done without the intention of lust and one does not fear that he will fall into a haram act. In this ruling, there is no difference between non-Muslim Women and others (Muslims or those living in the Village, etc...). Also, there is no difference in the hands, face and other parts of the body, which they normally do not cover.S

Rule: It is not a problem to look at the hands up to the elbows, an amount of hair on – ۲۷ the head, the feet up to the knees and the area under the chin and the neck of an elderly woman who is a non-Mahram. AGKLT

It is not a problem to look at the body of an old woman as long as it is not with the intention of lust. B

Rather, apparently, it is not a problem to look at all of their hair. M

Rule: As for those people whom it is not permissible to look at, it does not make any – ۲۸ difference if one looks at them from behind a glass, in a mirror, through the reflection of water or any other thing that reflects their image. (Meaning even in these ways, it is not permissible to look at them). AGKLMST

Question: Is it permissible for a man to look at a woman who is very ugly, without the – ۲۹ intention of lust? (In the event that she is not

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(?observing her proper Islamic hijab

Answer: According to Ihtiyat Wajib, he must not look at her, because if she is not an old woman, then a man can not be certain that his look at her would not be a lustful one.T

Rule: It is haram to look at the body of a non-Mahram woman, whether tha woman -۳۰ knows that you are looking at her or not; whether she is blind or can see; whether she is a non-Mahram family member, such as one's brother's wife, the wife of one's paternal uncle, a female cousin, etc... or she is an outsider (the ruling of looking at the face and hands has already been mentioned). Even if this looking is done without the intention of lust, it is still haram. ABKLM

According to Ihtiyat Wajib, one must also refrain from looking at the face and hands of a non-Mahram woman. G

Rule: Women of the Ahl as-Sunnah have the same ruling as (other) Muslim women. -۳۱ AGK

E) Non-Muslim Women

Rule: It is not a problem to look at those parts of the body that are not normally -۳۲ covered by non-Mahram women who are not Muslims (whether they be from the Ahl al-Kitab, or Kuffar), with the condition that it is not done with the intention of lust. However, according to Ihtiyat Wajib, a man is not allowed to look at those parts of the body that are normally covered. KMLT

It is not a problem to look at the hair, face, head and hands

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of the women of the Ahl al-Kitab and Kuffar as long as it is not done with the intention of lust and one does not fear that he will commit a haram act. According to Ihtiyat Wajib, one must not look at other than what is listed above. A

It is permissible to look at those parts of the body that are not normally covered by women who are Ahl al-Zhimmah(١), rather even those women who from the time of birth have been categorized as being Kafir, as long as it is without the intention of lust and one does not fear that he will fall into sin.B

It is only permissible to look at the face and hands of a non-Muslim woman, and according to Ihtiyat Wajib, one must refrain from looking at other than these two parts of her body. G

Looking at the bodies of women who are "common place", who if were commanded or requested to observe the hijab would not listen, is not a problem, with the condition that the look is done without the intention of lust and no fear of falling into a haram act – and in this ruling, there is no difference between Kuffar or other women (such as Muslims, Christians, Jews, etc...). Also, there is no difference between the hands, face and other parts of the body that they do not usually cover. S

Note: In the event that the non-Mahram is a non-Muslim and her covering is less than women like her would

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١- Ahl al-Zhimmah are those Jews and Christians who, living under an Islamic governemt, agree to pay the special Jizya tax. These Jews and Christians are protected under the Islamic Governement and their lives and property is sacrosanct and protected.

wear, then according to Ihtiyat Wajib, it is not allowed to look at her. For example, those women who in order to sexually excite others, wear a specific type of clothing. Therefore, it is not a problem to look at the hair, hands, and feet up to the knees or any other place .that non-Muslim women usually do not cover

Rule: According to Ihtiyat Wajib, it is not allowed to look at the private parts of a – ۳۳ Kafir.S

Rule: If one knows or fears that in the event that he will look at non-Mahram who are – ۳۴ non-Muslims they will fall into sin or corruption, then they must not look at them.ABGKLMST

F) Men Looking at Children

Rule: In the event that the child is a boy, it is not a problem to look at his body, until he – ۳۵ becomes Mumayyiz, with the condition that it is not with the intention of lust. However, after he reaches the age of Mumayyiz, then according to Ihtiyat Wajib, it is not permissible to look at his private parts. GKLMST

Therefore: Fathers must be cautious in not looking at the private parts of their sons who .have become Mumayyiz, whether it be in the shower, or any other place

In fact, it is haram to look at the private parts of a boy who is Mumayyiz but has not yet reached to the of bulugh, even if it is not with the intention of lust. AB

?Question: What is considered to be the age of Mumayyiz – ۳۶

Answer: The

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age at which a child understands good and bad, about the relations between men and women. AG

Answer: The age at which a child understands good and bad. B

Answer: This is the age at which a child is aware of the relationships, which take place between men and women.K

Answer: The age at which a child, who has not yet become baligh understands good and bad. Also, there is the possibility that his or her looking at the body of a non-Mahram may lead to sexual excitement. MS

۳۷ – Rule: In the event that the child is a girl and a Mahram - such as one's daughter, sister, brother's daughter or sister's daughter, etc... then to look at her body until she reaches the age of Mumayyiz is not a problem; and after she becomes Mumayyiz then according to Ihtiyat Wajib, one must not look at her private parts.KLMS

It is haram to look at the private parts of a girl who is Mumayyiz, but has not yet reached the age of bulugh, even if it is done without the intention of lust. ABT

۳۸ – Rule: In the event that the girl is a non-Mahram and Mumayyiz, then according to Ihtiyat Wajib, a man must not look at those parts f her body that girls of that age normally cover. KM

Question: It has been mentioned in rule ۲۴۴۷ in the Taudhiul Masail that it is allowed to look at the body of a non-Baligh girl as long as it is not done with

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lust, etc... but in that same book on page ۵۷۸, it has been mentioned that one can only look at those parts that are not normally covered. Which of these (two rulings) is correct, thus ?which one should be acted upon

Answer: You can refer to ruling ۲۵ in the section on Marriage in the book Tahrir al-Wasilah of Ayatullah Khomeini for more information. A

Therefore: Therefore, there is no difference between the ruling of Ayatullah Araki and .(Ayatullah Khomeini (as was stated above

Answer: According to Ihtiyat Wajib, it is not allowed for a man to look at the body and hair of a girl, who has not yet finished ۹ years, but can understand between good and bad (Mumayyiz), even if it is done without the intention of deriving pleasure. B

Answer: It is not a problem to look at the face, hands and hair of a girl who is not baligh, as long as it is not with the intention of deriving pleasure and it does not lead one to sexual excitement, and by looking, one does not fear that he will fall into a haram act. L

Answer: It is haram to look at the body of a non-Mahram girl who has not yet reached ۹ years of age, however, she understands between good and bad. Also, it is haram to look at her, if that look normally may stimulate or arouse sexual desires, and similarly (it is haram) to look at her hair, whether it is with the intention of

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lust or without. In addition, it is also haram to look at her face and hands if it is with the intention of lust and furthermore, looking at her without the intention of lust even, is not free from doubt. (This ruling comes under Ihtiyat Wajib). G

Answer: It is not a problem to look at the body of a girl who is not baligh with the condition that it is not done with the intention of deriving pleasure - with the exception of her private parts, whose ruling was already mentioned. Although according to Ihtiyat Mustahab, it is better that those parts that girls (of her age) would usually cover with clothing should not be looked at either. S

Answer: It is not allowed to look at the private parts of a child who is Mumayyiz, except in the case of necessity. T

Therefore: It is not a problem to look at the hair, hands, the feet up to the knees, neck and face of a girl who is not baligh, and who is a non-Mahram, with the condition that it is not .done with the intention of lust

Rule – ۳۹: According to Ihtiyat Wajib, it is not permissible to look at the rest of the body of a girl, for example the shin, stomach, private parts, chest, etc...K

A Mumayyiz girl who is not baligh has the same ruling as that of a baligh woman whose ruling has already been mentioned (it is haram to look at her body, and according to

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Ihtiyat Wajib, it is not permitted to look at her face and hands either, as was previously mentioned in detail).G

The Rules of Looking Related to Women

A) Women Looking at Other Women

Rule: Women are permitted to look at the entire body of other women except the –۴۰ private parts, with the condition that it is not done with the intention of lust. ABGKLMST

Therefore: In public showers, swimming pools, sports halls, fitness clubs, etc... if a woman looks at other women, even the face and hands with the intention of lust, or such that she fears that she will fall into sin, then this looking is not permitted. It does not matter whether she knows the other woman or not; whether it is a young woman or and old one, whether she is ugly or beautiful. AGK

Rule: It is haram for women to look at the private parts of other women, except in the –۴۱ case of necessity. ABGKLMST

Therefore: If the use of apparatuses that enter into the womb, or the tying of the tubes or other procedures that are used for birth control - necessitate looking at the private parts, then it is haram, except in the case of necessity. However, birth control itself is not a problem, if it does not necessitate others to look at the private parts. This is with the condition that it does not make the woman permanently sterile and if she ever wants, she .can conceive once again

For example: If a woman's husband is a doctor, and he

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.uses a method to prevent his wife from becoming pregnant, then it is not a problem

Attention: Birth Control, if it does not necessitate a haram action, is not a problem; but if it involves a haram act, then it is not permitted. One's attention must be drawn to the point that some types of birth control may involve one of the three haram acts that are stated :below, whose details will come later on

.Looking at the private parts of another woman, except in the case of necessity (۱

Exposing of the private parts to a doctor, except in the case of necessity (which will (۲ .(follow in the Chapter on Covering

Touching of the private parts, except in the case of necessity (which will follow in the (۳ .(Chapter of Touching

Question: In your reply (to us) concerning the permissibility of using the IUD, you – ۴۲ mentioned that, "If using this device (IUD), necessitates a haram touch or look, then it is not permitted." Please inform us, is the act of placing the IUD in the womb of the mother counted as a medical condition meaning that a doctor, midwife, or in the case of necssity a male doctor can perform this act just as in other medical cases in which it is permitted, or is this issue of the IUD not a medically related case in which instance only a woman's ?mahram (her husband) is permitted to place the IUD

Answer: This action in itself, if it does

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not result in the abortion of the child or sterility of the woman, is not a problem; however, the prohibition of touching and looking (at the private parts) remains as strong as before, and in this case, there is no necessity (to use the IUD) since pregnancy can be prevented by other methods. ABGKLT

Answer: It is permissible for a woman to use the IUD and things such as this to prevent pregnancy as long as there is no major harm in them. However, the placing of the instrument must not necessitate one to look or touch a part of the body, which is not permitted to see or touch. Therefore, it is not permissible that someone, other than a woman's husband performs this action, unless it is in the case of necessity; for example, if it is dangerous for the (health of the) woman to become pregnant. Also in the case that it is unclear or unknown whether this instrument (IUD or otherwise) aborts the embryo after its fertilization; and thus, according to Ihtiyat, one must refrain from this (the usage of the IUD).S

B) Women Looking at Men who are Mahram

Rule: A woman is permitted to look at the entire body of a man who is her Mahram, – ۴۳ with the exception of his private parts, with the condition that it is not done with the intention of lust. (One's husband is an exception to this rule.) ABGKLST

Men and women who are Mahram to one another (for example brother and sister) are allowed to look at

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the body of one another, but only to that extent that is common between Maharim and in other than this, according to Ihtiyat, they must not look (at the other parts). M

Therefore: It is not allowed to look at any part of the body of a Mahram man with the intention of lust, be it one's son-in-law, son, brother, nephew, etc... and thus one must .keep away from this

Rule: It is not a problem to look at the shape of the private parts of the man from on – ۴۴ top of the clothing, provided it does not lead to corruption. IT

If it does not lead to sin and corruption, then it is not a problem. BT

C) Women Looking at Non-Mahram Men

Rule: It is haram for women to look at the bodies of non-Mahram men with the – ۴۵ exception of the face, hands, and that amount which men normally do not cover. AGKMST

Therefore: It is not a problem for women to look at the hair on the head, the face, the hands up to the wrist, the feet up to the ankle, and the neck of a non-Mahram man with the condition that it is not associated with lust. Thus, women are not allowed to attend sporting tournaments [such as swimming, wrestling, weight lifting, soccer (also known as .football in some countries) etc... in which men do not have proper covering

According to Ihtiyat Wajib it is haram for a woman to look at the body of a non-Mahram man. However, the permissibility for a

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woman to look at the parts of the body of a non-Mahram man that are normally kept open, such as his head, is not free from difficulty, except if that looking helps and leads one to evil and sin (in which case, it is not allowed). B

It is haram for a woman to look at the body of a non-Mahram man, with the exception of his face and hands. L

Rule: It is haram to look at the arms, chest, or any other part of the body of a non- – ۴۶ Mahram man who is wearing inappropriate clothing, such as a short sleeve shirt, or has kept the collar of his shirt open, or is wearing see-through clothing, etc... even if it is without the intention of lust. AGKLMS

According to Ihtiyat Wajib, it is not allowed. B

Rule: It is not a problem for a woman to look at the shape and figure of the body of a – ۴۷ non-Mahram man from on top of the clothing, if it is not with the intention of lust and there is no fear of falling into sin. ABGKLT

Question: Can a woman give an injection to a non-Mahram man, or do other – ۴۸ medically-related things which involve looking at the body of the man, if it is done without ?the intention of lust

Answer: It is not permitted, except in the case of necessity. AGKLMS

Answer: According to Ihtiyat Wajib, it is not allowed, except in the case of necessity. B

Rule: It is – ۴۹

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haram to look at the body of a non-Mahram man, even so much as the face and hands if it is done with the intention of lust, or one fears falling into sin.ABGKLMST

Therefore: There is no connection between the permissibility of the woman to look at the body of a non-Mahram man and the necessity for a man to cover. Meaning even though it is not wajib for a man to cover himself completely, but it is wajib for the woman not to .look at him

D) Women Looking at Children

Rule: In the event that the child is a girl, then up until the age of Mumayyiz, a woman – ۵۰ can look at the entire body of the child, and once the child has become Mumayyiz, then according to Ihtiyat Wajib, the woman must not look at her private parts. KMLS

It is haram to look at the private parts of a Mumayyiz child. ABGT

Therefore: Mothers must pay special attention in the shower and in other places that they do not look at the private parts of their daughters or other women's daughters that are .Mumayyiz, even if it is without the intention of lust

Rule: In the event that the child is a boy, then before he reaches the age of Mumayyiz – ۵۱ the woman can look at his entire body; and once he becomes Mumayyiz, according to Ihtiyat Wajib, she must not look at his private parts. In this ruling, there is no difference between a Mahram boy and a non-Mahram boy. AKLMS

It

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is haram to look at the private parts of a Mumayyiz child. BGT

Question: If we are in doubt as to whether or not a child has reached the age of – ۵۲ (?Mumayyiz, then what is the ruling (related to looking at him

Answer: His ruling would be that of a non-Mumayyiz child. AGKLMST

Answer: From the point of view of looking, this child has the same ruling as a child who is not Mumayyiz, although according to reasoning, it is better to refrain from looking.B

Rules of Looking When in a State of Doubt

Rule: If one doubts whether a certain person is amongst those whom it is permissible – ۵۳ to look at or not, then one must not look at them. AGLM

According to Ihtiyat, one must refrain (from looking). B

Example: If a man sees a woman in the dark, of if he sees a woman coming towards him who he absolutely does not recognize, and he doubts whether she is one of his Maharim (in which case to look at her is allowed), or if she is a non-Mahram (in which case he can .not look at her), then it is not permissible to look at her

Rule: If in a group of people, one has a doubt; for example, it is known that there is a – ۵۴ Mahram there (in the group), but one does not know which one in the group it is, then one must not look at any of them. AGLM

Example: If a woman knows that there is a Mahram man amongst a group of

men that are not wearing proper clothing, but she does not know which one of them it is, then she is not permitted to look at any of them. Similarly, a man who knows that he has a Mahram in a gathering of women is not permitted to look at them in order to find her. (In the event that the women do not have the proper clothing on.)

Rule: If one doubts whether or not a person is a man or a woman (for example at – ۵۵ night time, if the person is far away, fog or for some other reason), then according to Ihtiyat Wajib, one must not look at that person. KL

Rather, it is haram to look at them. G

It is not a problem to look at them. M

Rule: If someone doubts whether an object is a human being, an animal or something – ۵۶ else, then in this case it is permissible to look at that thing. AGLM

The Rules of Looking at Photographs

A) Men Looking at the Photographs of Non-Mahram Women

Rule: Men are permitted to look at the photographs of non-Mahram women who are – ۵۷ properly observing their hijab (in the photo) with the condition that it is not with the intention of lust. ABGKLMST

Rule: If there is a photograph in which a woman has not observed her hijab properly, – ۵۸ and the man knows that woman, then he is not allowed to look at that photo. If he does not know her, then he is allowed to look at the photograph of that non-Mahram woman, with

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the condition that it is not with the intention of lust. BKLT

Therefore: Either the man knows the woman, or does not know her. If he does not know her, then there is no problem in looking at her photograph without the intention of lust or deriving pleasure. However if he knows her, and she is a woman who believes in observing and protecting the Islamic hijab, then he is not allowed to look at her photograph in which she is not wearing the proper hijab. If she does not believe in observing the proper hijab, then even if the man knows her, it is not a problem to look at .her photograph as long as it is not with the intention of lust or deriving pleasure

It is not a problem to look at the photographs of non-Mahram women, or films with them in it by means of the television or other than that, if it is not with the intention of lust or fear of falling into corruption and sin, even if one knows the person in the photograph. A

In the event that the man does not know the woman, then according to Ihtiyat Mustahab, he should not look at her photograph; and if he knows her, then according to Ihtiyat Wajib, he must not look at her photograph, especially if it is degrading to her stature, and /or associated with corruption. G

In the event that the woman believes in observing and protecting the Islamic hijab, then looking at a

photograph of her without hijab is problematic, unless the man does not know her and looking at the photograph will not lead to any corruption. M

If the non-Mahram woman in the photo has not observed the proper Islamic hijab, then in the event that the woman is not among those who do not observe proper hijab, or do not observe hijab at all and if she was told to wear it, she would not listen, and the man looking at the photograph knows her, then according to Ihtiyat Wajib, he must not look at that photograph. In other than this scenario, it is not a problem to look (at that photograph) as long as it is not with the intention of deriving pleasure or enjoyment. S

Therefore: If the man does not know the woman, or the woman is one who does not observe proper hijab or does not observe hijab at all and if she was told to wear it, she would not listen; or if she has observed her proper Islamic hijab in the photograph, then it .is not a problem to look at her photo

Therefore: Men must not look at the family photo albums in which there are women family members who are not observing their proper hijab. GK

It is not a problem to look at the photographs, even if the man knows the woman, as long as it is not with the intention of lust, and there is no fear of falling into corruption.A

Question: What – ۵۹

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is the ruling of looking at the photographs of non-Muslim women, or Muslim women who ?are not observing their proper Islamic hijab

Answer: In the event that the man does not know the woman and there is no fear of falling into corruption, and it is not with the intention of lust. then it is not a problem, although according to Ihtiyat Mustahab he should refrain from it. ABGKLT

Answer: In the event that the woman is a non-Muslim or does not believe in observing the proper Islamic hijab, then it is not a problem to look at it (the photograph), as long as it is without the intention of lust or deriving sexual pleasure. M

Answer: In the event that the photograph is that of a non-Muslim woman or of a woman (Muslim) who does not care (if others see her) or is a common place woman, then it is not a problem to look at it if it is without the intention of lust or deriving sexual pleasure. S

Rule: It is not a problem to look at the photographs of children – whether they are – ۶۰ boys or girls, if it is without the intention of lust and there is no fear of falling into sin. ABGKLMST

Rule: In the event that one fears that by looking at the photograph of someone they – ۶۱ will fall into sin, then one must not look at that picture. ABGKLMST

Rule: It is not permitted to show a photograph to someone which – ۶۲

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one knows it is haram for that person to look it. AGK

Therefore: Women are not allowed to show pictures to their husbands, brothers, or fathers in which there are non-Mahram women who are not in hijab, and also, it is not .permissible for the men to look at them either

Question: What is the ruling for looking at the photographs of a woman, when she – ۶۳ ?was a child, in the event that she was not properly clothed

Answer: If looking at those photographs does not lead to her degradation and does not arouse one sexually, then it is not a problem. T

Rule: It is haram to look at any photographs with the intention of lust, be it that of a – ۶۴ man or woman; a Mahram or a non-Mahram; a human being or something else. The photo of one's spouse is an exception to this rule. ABGKLMST

Rule: The buying, selling, and keeping of pornographic photographs is haram and (if – ۶۵ one has them in one's possession) then they must be destroyed. AGK

Question: Is it permissible for a man to look at the photograph of a non-Mahram – ۶۶ ?woman who has died, in the event that he knows her

Answer: If there is no corruption involved, then it is not a problem. A

Answer: It is a problem for a man to look at the photograph of a non-Mahram woman who has passed away. G

Question: Please give us your opinion on the role for looking related to those – ۶۷

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who are specializing in a field of medicine or those students who are studying medicine, or ... and because of the field of their studies, they are forced to go through scientific .books and films that have indecent material in them

Answer: If they need to look at them for learning and it is not with the intention of deriving sexual pleasure, then it is not a problem. GL

Question: Is it permissible to look at non-Muslim women on television who are not – ۶۸ ?wearing the proper or sufficient clothing

Answer: It is not a problem, if it is not with the intention of deriving pleasure and one does not fear that he will fall into corruption. ABGKLMST

Question: It is permissible for men or women to look at obscene or pornographic – ۶۹ ?photographs, without the intention of deriving pleasure or lust

Answer: If it is related to corruption and deriving pleasure then it is a problem, and many types of these (photographs) are definitely haram. B

Answer: Looking at these types of photographs is not permitted. T

B) Women Looking at the Photographs of Men

Rule: Women are permitted to look at the photographs of men with the condition that – ۷۰ is not with the intention of lust, and it does not matter whether she knows the man or not, and whether the man is her Mahram or non-Mahram. K

Therefore: It is not a problem for women to look at the photographs of athletes, or .martyrs, etc... unless it is associated with lust or falling into corruption

The Rules of Watching Films

Rule: Films and – ۷۱

TV shows that are directly broadcast (live), have the same ruling as (looking at) living people, and if it is a pre-recorded broadcast, then it has the ruling of (looking at) photographs. K

Therefore: If a film or show is broadcast live, then the ruling for watching it is the same as looking at a living person. Therefore, except for the face and hands of the non-Mahram woman, men are not permitted to look at the women (with those conditions that have already been mentioned); and similarly, women are not permitted to look at the bodies of .men that are in fitness or sports programs, or other than that

Similarly, if the film or show has been pre-recorded, then for one to look at the men and women in that film or show has the same ruling as looking at a photograph. Thus, men are not permitted to look at a film in which a Muslim woman whom he knows and who has not observed the proper hijab is in. However, if he does not know her nor does he have fear of falling into sin, then he can look at her. Similarly, men are not permitted to look at the films, which have been taken during wedding ceremonies, in the event that the .women are not in proper hijab, and he knows them

Films (and TV shows), whether live broadcast or pre-recorded, have the same ruling as looking at a photograph. AGL

Therefore: According to the ruling of Ayatullah Araki, it is not

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a problem for men to watch films in which there are non-Mahram women, even if he knows them, with the condition that it is not with lust nor is there is no fear of falling into .sin, and with the other details that were previously mentioned

As for the ruling of Ayatullah Gulpaygani, according to Ihtiyat Mustahab, men should not watch those movies in which there are non-Mahram women, if he does not know them; and if he does know them, then according to Ihtiyat Wajib, he is not permitted to watch .(them (along with the other details that were previously mentioned

It is a problem to look at a non-Mahram via the television or hearing their voice, if it is going to lead to corruption or falling into sin. B

Question: Is one permitted to look at photographs of naked women and or – ٧٢ ?pornographic videos without the intention of deriving pleasure or lust

Answer: It is not permitted since looking at these types of photographs or films usually has a negative and corruptive effect (on the soul). G

Question: What is the ruling for women watching sporting events that are shown on – ٧٣ television, in the event that the men participating in them do not have the proper covering ?on

Answer: In the event that there is no fear of falling into sin, and it is not with the intention of lust, then it is not a problem. KLMST

.Answer: Women are not permitted to, intentionally, to look at these types of programs

p: ٥٧

G

Rule: As for what has been stated in the above rulings, there is no difference between – ٧۴ films that are shown on video, movie projectors, or any other form. ABGKMST

Question: If looking at a film in which non-Mahram women are playing sports, some – ٧۵ of which are not in their hijab, may sexually excite some people who are watching it, but that same film, if others watched it, would not make them sexually excited, then is it ?allowed for these people to watch such a film

Answer: If the video/program is being broadcast live, then it is not allowed to look at it with the intention of lust, whether it excites one sexually or not. However, if the show is not being broadcast live and if the person watching it will become sexually excited, then he is not allowed to view such a program, but if he will not become sexually excited, then he is allowed to watch it. T

Rule: Looking at a deceased person has the same ruling as looking at a living person. – ٧۶ GK

Therefore: A man is not allowed to look at the body of a deceased non-Mahram woman. A woman too is not allowed to look at the body of a deceased non-Mahram man, according .to those rules that have been mentioned previously

Question: Is it allowed to listen to the radio or watch the television news broadcast of – ٧٧ ?a woman anchorperson, or not

Answer: It is not a problem, as long as it

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is not with the intention of lust or sexual excitement. BKMST

Therefore: If a person feels that he will not fall into sin, then it is not a problem, but in other than this situation, looking at her or listening to her voice is not permitted.

Answer: Looking at that has the same ruling as looking at a photograph. AG

Question: It is permissible for men or women to look at obscene or pornographic – ٧٨ photographs, without the intention of deriving pleasure or lust?

Answer: Looking at these types of movies mentioned above, that have been produced and can lead to being misled, are not permissable. L

Answer: Looking at these types of photographs is not permitted. T

Rules related To covering

point

بسم الله الرّحمن الرّحيم

يَا بَنِى آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاساً يُوَارِى سَوْئَاتِكُمْ وَرِيشاً وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللّهِ لَعَلَّهُمْ يَذَّكَّرُونَ .

"O children of Adam! We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty and clothing that guards (against evil), that is the best. This is of the communications of Allah that they may be mindful.

Al-Qur'an · Surah A'raf · Ayah ٢۶

Covering for Men

A) Clothing Forbidden for Men

Rule: It is haram for men to wear clothing that is made of ١٠٠٪ pure silk, even if it is a – ٧٩ skull-cap or a belt, regardless of whether or not it can be seen by a man or a woman who is a Mahram or non-Mahram. KMST

It is haram for men to wear clothing that is made of ١٠٠٪ pure silk, but

as for things such as a skull-cap, belt or socks which in itself can not be used to cover the private parts, if they are made of ١٠٠٪ pure silk then apparently it is allowed to read the Salat (with these things on the person) although it is against Ihtiyat B

Attention: This explanation is in the meaning of Ihtiyat Mustahab and therefore according to his ruling, according to Ihtiyat Mustahab, at the time of Salat, men should not have on (...things like a skull-cap, socks, etc (made of pure silk

It is haram for men to wear clothing that is made of ١٠٠٪ pure silk. Also, according to Ihtiyat Wajib, it is not allowed for men to wear things such as a skull-cap, belt, etc... that in itself can not be used to cover the private parts, if they are made from ١٠٠٪ silk. AGL

Rule: If the entire or a part of the lining of clothing is made from ١٠٠٪ pure silk, then it – ٨٠ is not allowed for a man to wear it. ABKLMST

If the amount of silk is less than the size of four closed fingers, then it is not a problem, and any amount more than this is haram for men to wear. G

Rule: It is haram for men to wear clothing that is made of ١٠٠٪ pure silk, even if it is the – ٨١ clothing that is not apparent, for example, underclothing. ABGKLMST

Rule: It is not a problem to wear clothing that has – ٨٢

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braids or laces made of silk, or if it has a patch or emblem made of silk on it. AGKLMS

Rule: It is not a problem to have something made of pure silk with you, such as a – ۸۳ handkerchief in the pocket. ABGKLMST

Rule: If a type of clothing is made of a mix of silk and something other than silk, then – ۸۴ in the event that the term ۱۰۰٪ silk can not be applied to that clothing, it is not a problem to wear it. However, if it is such that it can be referred to as ۱۰۰٪ silk, then it is not permitted to wear it. AGKLMS

Rule: It is not a problem to wear clothing if one is in doubt whether it is ۱۰۰٪ silk or – ۸۵ something else. ABGKLMST

Rule: It is not a problem to wear clothing that has been stitched with thread made of – ۸۶ silk. AGKLMS

Apparently, it is allowed. B

Rule: It is haram for men to beautify themselves with gold, or wear clothing that has – ۸۷ been stitched with gold, whether it be something apparent or hidden, and the Salat prayed (by a man who has gold on) is void. Therefore, if for example, a man is wearing gold chain around his neck, then even if it is hidden (under his shirt), it is still haram. ABGKLMST

Rule: It is not allowed for men to beautify themselves with anything made of gold, – ۸۸ whether it is something apparent or hidden. ABGKLMST

:Therefore

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It is not allowed for a man to wear a gold bracelet or a gold necklace, even if it is under the clothing and can not be seen. Also, it is not allowed to wear a gold watch or gold cuff .links or any other type of beautification that is made of gold

Rule: According to Ihtiyat Wajib, men must not wear glasses made of gold either. – ٨٩ GKLM

It is haram for men to wear glasses made of gold. ST

Rule: White gold does not have the same ruling as yellow gold, and the wearing of it – ٩٠ for men is not a problem, except that which is in reality yellow gold, but only the colour of it has changed. K

If white gold is a metal other than yellow gold, then it is not a problem for men to wear it. AGMST

If white gold is referred to as gold and is the same thing as yellow gold, then it is not allowed for men to wear it. L

Rule: It is not a problem to beautify or decorate one's self with something that is gold – ٩١ coated, in the event that in reality it can not be considered as gold. ABGKLMST

Rule: If something is a mixture of yellow gold and another metal, and if the yellow – ٩٢ gold has become mixed such that in reality it is no longer considered as yellow gold, then it does not have the ruling as gold. AM

It is not allowed for mean to

p: ۶٢

wear anything that is a mixture of gold and other than gold. L

Rule: If a man doubts whether an item is made of gold or not, then the usage of it for – ٩٣ him is not a problem. AGKLM

If it is considered as gold, then it is not allowed. B

Question: What is the ruling for a man if he purchases a gold ring or a gold watch for – ٩۴ his wife, and in order to see if it will fit or to protect it, puts it on his hand? What is the ?ruling for this if it is during Salat or even otherwise

Answer: It is haram for the man; and his Salat while wearing it, is void. G

Question: A man buys a gold ring for his wife and in order to check the size, he puts it – ٩۵ ?on his finger. Does this amount of wearing it have any relevance or not

Answer: In this instance, for that amount of time (that he is just trying it), is not a problem. G

B) Covering for Men in Front of Maharim, Men, and Others

(B) Covering for Men in Front of Maharim, Men, and Others(١)

Rule: Men must cover their private parts from other men and those women that are – ٩۶ his Mahram, however it is not Wajib to cover the rest of their body from them. ABGKLMST

Question: Is it sufficient for a man to (only) wear swimming trunks or other types of – ٩٧ ,under clothing which show the shape of the private parts, but do not show the skin

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.In the following rulings, the spouse is an exception –١

?in front of others

Answer: If there is no fear of falling into sin, then it is not a problem. AGKLMST

Answer: If it leads to corruption or falling into sin, then it is not allowed. B

Rule: It is haram for a man not to cover a part of his body with the intention of making – ۹۸ others fall into sin. AGKT

That amount of the body that must be covered, is the same amount of the body that is haram to be left open, even if others will not fall into sin. As for those parts of the body that are not wajib to be covered, if it (being kept open) will lead one to commit a haram act, then it is wajib to cover that area as well. B

Rule: It is haram to take off one's clothes in the presence of other men or one's – ۹۹ Maharim with the intention of sexually arousing others. One's spouse is an exception. AGKT

That amount of the body that must be covered, is the same amount of the body that is haram to be left open, even if others will not fall into sin. As for those parts of the body that are not wajib to be covered, if it (being kept open) will lead one to commit a haram act, then it is wajib to cover that area as well. B

Rule: Doctors are not an exception to the above rules and therefore men must keep – ۱۰۰ their private parts covered in

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front of them as well, except in the case of necessity. ABGKLMST

Summary: That which is an exception to the covering of men is in the case of a necessity. Thus, if a man is compelled, he is permitted to expose his private parts in front of the doctor (for example, some illnesses in which it is necessary to expose the private parts in order to be cured). In cases other than this (such as for birth control, except in the case of necessity), a man must cover his private parts in front of others, even if it may be his father, brother, or son. He must also cover his private parts from other Maharim like such .as his sister, mother, aunt, and anyone else

C) Covering of Men in the Presence of Non-Mahram Women

Rule: A man must cover his private parts when in the presence of non-Mahram -۱۰۱ women, but it is not wajib to cover the rest of his body. AGKLMS

According to Ihtiyat Wajib, a man must cover his body from non-Mahram women even if it (not covering the body) does not lead one to a haram act; but if it does lead one to it, then without a doubt it is wajib to cover the body in the same way that covering the private parts from the view of non-Mahram women is wajib. B

Rule: According to Ihtiyat Mustahab, men must cover other parts of the body that -۱۰۲ are normally covered by men, while in the presence of non-Mahram women, especially if the man knows that

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the non-Mahram women may look at them with the intention of lust. KLM

According to Ihtiyat Wajib, men must cover their body from the view of non-Mahram women, even if it does not lead one to a haram act, and if it does, then without doubt it is wajib to cover it. B

According to Ihtiyat Wajib, a man must cover those parts that are commonly covered by men, in the event that he knows that a non-family member woman will look at him. G

Therefore: Men must cover the area above their wrist, the chest, the feet and other parts that men usually cover from non-Mahram women who are in their presence. As for .covering the other parts such as the head, face, and hands, it is not necessary

Rule: It is haram to expose any part of the body with the intention of sexually -١٠٣ arousing non-Mahrams. AGK

If it helps or leads one to commit a haram act, then without a doubt it is wajib to cover the body. B

Therefore: It is haram for a man to expose his arms, chest or any other part of his body with the intention of having non-Mahram women look at him. Also, it is haram for him to wear a see-thru shirt with the intention of having non-Mahram women look at his body, thus he must also refrain from these acts. If clothing such as a short sleeve shirt is worn, however not with the intention of arousing others, but it is known that

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others may fall into sin, then according to Ihtiyat Mustahab one should not wear such .clothing

Question: Can a non-Mahram woman give an injection to a man, take his blood -۱۰۴ ?pressure, or take an x-ray of him

Answer: If it necessitates touching or a forbidden look at the body of the man, then it is not allowed, except in the case of necessity. AGKLMS

Looking at the body of a non-Mahram man, if it does not lead one to commit a haram act, then according to Ihtiyat Wajib, is not allowed; and if it will lead one to commit a haram act, then without doubt, it is haram to look at his body. In either scenario, it is not allowed to touch the body of a non-Mahram man except in the case of a necessity. B

Question: In the event that a man knows that a non-Mahram woman will look at him, -۱۰۵ can he expose a bit more of his body than that which is normally covered by men? For example, can he be in the house with his underclothes on, go out to wash carpets, or his car, etc... roll up his pants in the event that he know that non-Mahram women will look at ?him, or swim in the presence of non-Mahram women

Answer: If it is with the intention of leading others into something forbidden, then it is haram; and in situations other than this, it is still better to refrain from it, especially if the onlookers are

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young women. KLM

Answer: If it leads one to a haram act, then it is not permitted; but even if it does not lead one to a haram act, according to Ihtiyat Wajib the man must cover his body from the view of non-Mahram. B

Answer: If it is with the intention of leading others into something forbidden, then it is haram, and if not, then according to Ihtiyat Wajib, one must still cover that which is normally covered. G

D) Covering for Men in the presence of Children

Children that are not Mumayyiz

۱۰۶ – Rule: It is not wajib to cover any part of the body – even the private parts, if the child is not Mumayyiz, whether the child is a boy or a girl. BGKLMST

If the Child is Mumayyiz

۱۰۷ – Rule: Men must cover their private parts from a child who is Mumayyiz, whether it is a boy or a girl, Mahram or a non-Mahram. AGKLMS

Therefore: Men must cover their private parts in front of their Mumayyiz children in the showers and other places.

According to Ihtiyat Wajib, a man must cover his body from girls who have not yet completed ۹ years of age, but who understand good and bad, even if there is no intention of sexual pleasure. B

Covering of Women

A) Covering for Women in the Presence of Non-Mahram Men

۱۰۸ – Rule: It is wajib for women to cover their entire body from non-Mahram Men; with the exception of their face and hands, as long as the following conditions are met:

Their face and hands must not have any kind of beautification (zinat) on them.

One will not look

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at their face or hands with the intention of lust. AKM

Women must cover their body and hair from non-Mahram men, even if there is no harm of falling into sin and even if there is no intention of deriving pleasure. B

A woman must cover her entire body except her face and hands from non-Mahram men, with the condition that there is no zinat on these parts and that her intention is not that she wants non-Mahram men to look at these parts. However, if non-Mahram men look at her face and hands with the intention of deriving pleasure, then it is not necessary for the woman to cover her face and hands. L

According to Ihtiyat Wajib, women must also cover their face and hands from non-Mahram men. G

Women must cover the hair (on their head) and their body from non-Mahram men, with the exception of their face and hands; and if they fear that by not covering these parts they will fall into sin, or if their intention of not covering these parts is to make men look at them with a haram look, then in either of these two scenarios, it is not permitted to keep these two parts uncovered. S

A Woman must cover her entire body, with the exception of her face and hands from non-Mahram men; and in the event that there is any zinat on her face or hands, such as a ring or if she has shaped her eyebrows, or she has applied Surma

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to her eyes, even if these things are common among old women, it is not wajib to cover them. In other than these scenarios, a woman must cover her zinat from non-Mahram men. However, according to Ihtiyat Mustahab, a woman should cover her face and hands from a non-Mahram, even if there is no zinat on them. T

Rule: According to Ihtiyat Wajib, women must cover a bit more of their face and –۱۰۹ hands than that which is normally covered. (The face is said to be that part which is wajib to wash in Wuzhu, and it is stated that the hands are the part from the wrist to the fingertips.) AKLM

According to Ihtiyat Wajib, the entire face and hands must be covered from non-Mahram men. G

According to Ihtiyat Mustahab, it is better for a woman to cover her face from non-Mahram men. T

Question: According to the laws of Islam, is it allowed to expose the sole, top, –۱۱۰ ?malleolus and the heel of the foot, in front of non-Mahram men

Answer: It is not allowed. ABGKLMST

Therefore: Women are not permitted to go in front of non-Mahram men without socks on their feet, or with their feet showing, go to a nearby store to buy even just one item. Also, if there are non-Mahram men in the house, then it is not permitted to come in their presence without having socks on, even if it may be one's husband's brother, a sister's .husband, or any other non-Mahram men

–۱۱۱

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Rule: It is not permitted for women to reveal or expose the part under the chin, the neck, the ears, the chest or the forearm up to the upper arm; and therefore one must ensure that these parts are also covered from non-Mahram men. ABGKLMST

Note: Women must pay close attention to the following: In the house or in other places in which there are non-Mahram men present; if one is wearing something with short sleeves, or if one has long sleeves on and one is trying to reach to something which is high up; or taking something from the hands of a non-Mahram man; or offering fruits or other things to the non-Mahram; or when buying things from the store; or when carrying something big and heavy – in all these and other instances in which there is a chance of the sleeves going up and the arm or any part of the body becoming exposed, women must be extra cautious (to ensure that those parts which must be covered, remain .(covered

Question: What is the extent of the Islamic hijab for women? For this purpose, does – ١١٢ the wearing of clothing that is long and loose fitting, with pants and a scarf suffice? Essentially, what are the basics in the clothing and covering that a woman must observe ?in front of others

Answer: It is wajib that the entire body of a woman, with the exception of the face and hands up to the wrist, is covered from non-Mahram

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men. The clothing that has been mentioned, if it covers that part which is wajib, then it is not a problem; but it is better to wear a chador(۱). One must also refrain from that clothing which draws the attention of non-Mahram men. ABKLMST

Answer: It is wajib that the entire body of a woman is covered from non-Mahram men, and according to Ihtiyat Wajib, the face and hands must also be covered. The clothing that has been mentioned, if it covers that part which is wajib, then it is not a problem; but it is better to wear a chador. One must also refrain from that clothing which draws the attention of non-Mahram men. G

Question: Is it allowed to wear a mantou (۲) and pants in which the shape of the body – ۱۱۳ ?is visible, in the presence of non-Mahram men

Answer: From the point of hijab and covering, it is sufficient, but in the event that showing the shape of the body would lead to lust or corruption, then it must be covered. AKLMS

Answer: If it does not arouse or excite (others), and there is no corruption (in wearing it), and in the event that it is not considered as a zinat, then it is not a problem. L

Answer: In the event that it draws the attention of others (non-Mahram men), then it is not permitted. G

Rule: Women are not permitted to raise their sleeves (to show their arms) to non- – ۱۱۴ Mahram men in order to get an

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The Chador is the type of 'hijab' that is commonly worn by Iranian women and consists -۱ .of a large, usually black cloth wrapped around the body

.A long overcoat type covering for women that is commonly worn in Iran -۲

injection, have their blood pressure checked, taking of the pulse, or for any other reason, except in the case of necessity. ABGKLMST

Question: I am a woman who must have an injection everyday and there is a clinic – ۱۱۵ near my house in which a man gives the injections. However, there is another clinic that is further away in which a woman also gives the injection, but because it is far away, I must ?travel by car (to get to it). Am I allowed to go to the man to have the injection

Answer: It is not allowed, except in the case of necessity. ABGKLMST

Question: Are women allowed to go to a male doctor without investigating and – ۱۱۶ ?inquiring if there is a female doctor available or not

Answer: It is not allowed. AGKL

Answer: In the event that it is an emergency, it is not a problem

Question: In our city, there is a female doctor and a male one, but the male doctor is – ۱۱۷ ?more specialized and experienced. Is it allowed for women to go to the male doctor

Answer: In the event that the female doctor can not treat the illness, then it is not a problem. ABGKLMT

Answer: In the event that the male doctor can treat the patient better, then it is not a problem. S

B) Rules Related to Wearing Socks

Question: Is it allowed to wear thick socks in which the shape of the foot is visible in – ۱۱۸ ?front of non-Mahram men, or not

Answer: In the event that there is no

p: ۷۳

corruption related to it, and the skin of the feet does not show, then it is not a problem. AKLMS

Answer: If it leads to corruption and sin, then it is not permitted. B

Answer: In addition to this, the socks must not be of the type that would be considered as a zinat. T

Rule: Wearing of thin, see-thru socks in which the skin of the feet is visible is not – ۱۱۹ considered as covering, and therefore, women must refrain from wearing these kinds of socks in the presence of non-Mahram men. ABGKLMST

Question: There are some women who wear pants, and then pull their socks over – ۱۲۰ top of the pants in such a way that the shape of the bottom of their legs show – what is ?the ruling for wearing socks in this manner

Answer: It is not a problem. KLMS

Answer: In the event that it leads others to excitement or pleasure, then it is not allowed. A

Answer: If it leads to sin or corruption, then it is not allowed. B

Answer: In the event that it does not lead to falling into sin and there is no corruption, it is not a problem. G

Question: What is the ruling for wearing flashy, repelling-coloured clothing, and – ۱۲۱ clothing that draws the attention of others, in places where non-Mahram men are ...present, such as universities, stores, etc

Answer: With the assumption that the clothing is arousing, it is haram. AKS

Answer: Although it is not a problem, however, Muslims must maintain their dignity

p: ۷۴

even in their (type of) clothing. B

Answer: With the assumption that the clothing is arousing, and leads one to corruption, it is haram. G

Answer: If the clothing of the woman is clothing that is considered as zinat, then it is wajib to cover it from the view of non-Mahram men, in the same way that it is wajib to cover the body from their view. T

C) Rules Related to the Chador

Question: Is it permitted to wear that type of chador that in the sunlight shows a bit – ۱۲۲ ?of the body – in the presence of non-Mahram men

Answer: In the event that the skin of the body does not show, and there is no fear of falling into sin, it is not a problem. K

Answer: In all instances, the woman must cover her self in such a way so as not to attract the attention of others (non-Mahram men). G

Answer: According to Ihtiyat Wajib, it is not allowed to wear such a chador. M

Question: What is the ruling on wearing a chador made of Sherman (a type of – ۱۲۳ (?fabric

Answer: In the event that according to the general population it not be considered as .drawing the attention (of others), it is not a problem

Note: Attracting of attention (of others) is of two types: sometimes in certain places, no women are known to wear this Sherman Chador, and in this case a woman wearing it, would attract the attention (of others), and thus, it is not allowed for her to wear it. In

p: ۷۵

the second instance, there may be a place where women wear the Sherman Chador, however, one wears it in such a way so as to attract the attention of others, in which case .this too is not permitted

Rule: It is not allowed to wear those types of chadors in which the hair or the shape – ۱۲۴ of the hand of the woman shows through or to wear these types of chador in which their hair shows or the shape of their hands shows through, especially if there are non-Mahram men (in the house), and women must refrain from wearing these types of chador. ABGKLMS

Question: If a woman wears a type of chador in which the shape of her body can be – ۱۲۵ seen through it, but she is wearing enough clothing under the chador, for example, she is wearing a scarf on her head, socks, and long sleeve clothing, then is it Islamically (?permissible (to wear such a chador

Answer: In the event that the body (skin) can not be seen and by wearing such a chador there is no fear of corruption, then it is not a problem. ABGKLMS

Note: Those women who use chador as their hijab, in the following examples, must be :extra careful of their covering

At the time of buying and selling something with non-Mahram men; while fixing their .۱ chador in the presence of non-Mahram men; taking or giving things to them; working in the presence of non-Mahram men, whether it be in the house

or outside of the house; washing clothes, dishes or anything else in the presence of non-Mahram men; setting the table and cleaning up after a meal, etc...

۲. In all of the above mentioned examples, and those that are related to these, it is recommended that women should wear sufficient clothing underneath their chador, and that they make use of a scarf or maqnah. Also, they should wear "add-on sleeves" in the event that the clothing they are wearing under the chador is short sleeved so as to observe the complete hijab and to gain the pleasure of Allah (SWT).

۱۲۶ – Question: If a close family member proposes to a girl but she does not accept his marriage proposal, then later on if these two meet each other, and in the event the man is still single, how should the girl act and behave in front of him? Should she observe more than that which wajib in her hijab or be extra careful while speaking to him or not?

Answer: One must keep away from all those actions that may lead to corruption and sins. AGK

Therefore: For example, according to the fatawa of the late Ayatullah Khomeini, if keeping the face and hands open leads the young man to look at her with the intention of lust, then she must cover her face and hands and if speaking to him leads him to falling into corruption, then she must also keep away from this.

(D) Rules Related to Beautification (Zinat

(D) Rules Related to Beautification (Zinat)(۱)

۱۲۷ – Question: What

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۱ – It should be noted that the meaning of Zinat refers to those decorations and beautification that a woman applies to herself, and not that which is natural. (Translator)

(?is meant by beautification (zinat

Answer: Everything that the general public regards as beautification, and people refer to it as such. AGKL

Question: If a woman applies surma – not with the intention of it being for beauty, – ۱۲۸ but instead for the benefits that are in it, then in this case, must it be concealed from the ?view of non-Mahram men

Answer: If the general population regard it as being a means of beautification then it must be concealed, whether one's intention for using it is beautification, or not. AGKL

Answer: It would be considered as zinat. B

Answer: If she applies the surma in such a way that even old women or elderly women use it, then even if it is for beautification, it is not necessary to cover it from non-Mahram men. T

Question: Must a woman who has had her eyebrows shaped (hair plucked from the – ۱۲۹ eyebrows) cover them (in the presence of non-Mahram men) in order to observe the true ?Islamic hijab, or is she permitted to have them exposed

Answer: She must cover them. AGK

Answer: If it is arousing or stimulating, then she must cover them, and in other than this, according to Ihtiyat (she must cover it). B

Answer: In the event that according to the general public it would be considered as a beautification, then it is necessary to cover it. L

Answer: If beautifying the face (either by plucking the eyebrows or having them shaped) ,is done in such a way that even elderly women perform it

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then it is not necessary to cover it. T

Rule: Women are allowed to cover only that part of the face or hands that has some – ١٣٠ beauty on it, and it is not wajib that the rest of the face (or hands) be covered. ALMT

Therefore: If a woman only has the bottom part of the eyebrows shaped, then she can just cover that part of her face with her scarf or chador; and in the event that the rest of her face does not have any beautification on it, then it is not a problem if that portion is .(exposed (without the zinat

Answer: According to Ihtiyat Wajib, in all instances the face and hands must be covered from non-Mahram men, whether they have any beautification on them or not. G

Note: The following are some examples of beautification on the hands and that must be :covered from non-Mahram men

Bangle

Bracelet

(Ring (even if it is one's wedding ring

Long finger nails

Nail polish

Henna

Certain types of watches which are worn as a means of beautification

Certain types of gloves which are worn as a means of beautification

:The following are considered as beautification for the face

Applying surma

Shaping of the eyebrows

Applying artificial eyebrows

Using any kind of makeup

(Having a nose-ring (as is the custom is some cultures

Earrings

Other than these, anything else that the general population (of that particular area) considers as beautification is also included and these must all be covered while in

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.the presence of non-Mahram men

Question: Do plucking the eyebrows for women constitute beautification (zinat) or – ۱۳۱ not? Also, if a woman has her eyebrows plucked, must she cover her face from the view ?of non-Mahram men

Answer: If the general public considers it as a beautification, then it wajib to cover it from non-Mahram men. AL

Answer: Yes, it will be considered as zinat and it must be covered from non-Mahram men. G

Answer: If the beautification of the face is done in such a way that is common even among old women, then it is not wajib to cover it from non-Mahram men. T

Rule: In the ruling concerning the covering of the face and hands while in the – ۱۳۲ presence of non-Mahram men, in the event that one has any beautification on – there is no difference between the non-Mahram man being a family member or an outsider. ABGKLMT

Therefore: In gatherings, or when guests come to one's house who are family members or otherwise, women must either refrain from applying any type of beautification on their .face and hands, or else cover them in front of the non-Mahram men

Question: I am a woman who wears a wedding ring (that is very simple) and it is not – ۱۳۳ for zinat, but rather for remembrance and loyalty to my husband. Is it wajib for me to ?cover this from non-Mahram men

Answer: To wear any kind of ring is considered as zinat, and therefore it is wajib to cover it from the

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sight of non-Mahram men. AGK

Answer: If it is arousing or stimulating, then it must be covered and in other than this, according to Ihtiyat (it must be covered). B

Answer: It is not wajib to cover those rings that women usually wear on their hands, from the view of non-Mahram men. T

Answer: In the event that the general public consider it is a zinat, it is necessary to cover it. L

Question: Is there any difference in the type of beautification? For example, if one – ۱۳۴ applies a type of beautification that according to her own custom is considered as zinat, however, for another group of people, not only is it not considered as a zinat, rather it is taken as something repulsive or ugly, then must this type of zinat be concealed from non-?Mahram men as well

Answer: Beautifying one's self is not related to beauty or ugliness, and anything that the general public considers as zinat must be covered from non-Mahram men. ABGKL

Answer: If the beautification on the face or hands is done in such a way that is common even among old women, such as shaping the eyebrows or applying surma, then it is not wajib for the woman to cover it from non-Mahram men. In other than this scenario, it is wajib to cover it (whether it is considered as beautiful or ugly). U

Question: Is it allowed for men and women to put perfume on or make themselves – ۱۳۵ smell nice by other means, in the event

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?that the smell of it reaches non-Mahram

Answer: There is no problem in applying perfume, but if the usage of it for the woman leads to corruption, arousal or stimulation of (non-Mahram men), then it is not allowed. AK

Question: If a woman applies perfume on herself for a non-Mahram man, is it necessary ?for her to perform a Ghusl

Answer: In the event that putting the perfume on is to attract the attention of non-Mahram men, then it is a problem. G

Answer: In the above scenario, it is Mustahab for her to perform a Ghusl. L

Rule: According to Ihtiyat Wajib, women must cover artificial or synthetic hair, – ١٣۶ whether it has been joined to one's own hair or if it is a wig or hairpiece that has been placed on top of the head. Also it does not make a difference if this joined hair is that of a man or a woman. AGKL

Answer: It is wajib for a woman to cover (it) from non-Mahram men. B

Answer: If this action is considered as a beautification, then it is wajib for her to cover it from non-Mahram men. M

Question: What is the ruling for a woman beautifying herself for other than her – ١٣٧ husband, in gatherings where there are only women present such as in weddings, or ?dinner invitations only for women

Answer: In the event that non-Mahram men do not see her, it is not a problem. ABGKLMST

Question: Is there a problem for women to wear shoes that – ١٣٨

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?make noise, such that when one walks, non-Mahram men can her the sound of them

Answer: In the event that corruption can be associated with it, one must refrain from it. K

Rule: If a woman knows that a non-Mahram man will look at her face or hands with – ١٣٩ the intention of lust, then even if she does not have any zinat on them, she must cover these parts from him. AGKLMS

Answer: In the event that is leads or helps to commit a sin, then it is wajib to cover (these two parts). B

Rule: It is not allowed to keep the face and hands open with the intention of making – ١۴٠ others fall into sin. AGKLS

In the event that it helps to commit a sin, it is not allowed. B

Rule: Old women who do not have the hope of marrying - in addition to their face – ١۴١ and hands, can also keep a bit of their hair, hands up to the elbows, and the legs up to the knees open, in the front of non-Mahram men. S

Rule: It is not allowed for a woman to go to a place where she knows that non- – ١۴٢ Mahram men will look at her with the intention of lust. AGK

In itself, going (to such a place) is not a problem, but she must observe the proper clothing so as to not make others fall into sin. B

E) Covering of a Woman in the Presence of Other Women

Rule: A woman must cover her private parts from other women however it – ١۴٣

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is not wajib to cover the rest of the body in front of them. ABGKLMS

Rule: If a woman knows that other women will look at her body, face or hands with – ١۴۴ the intention of lust, then it is wajib for her to cover these parts from them. AGKLM

Therefore: In bathrooms, swimming pools, fitness or sports clubs, and beauty parlors, if a woman sees that other women are looking at her with the intention of lust, the she must .immediately cover her body from them

Rule: It is haram for a woman to reveal her body with the intention of wanting other – ١۴۵ women to fall into sin. AGKLMS

That amount of the body that is wajib to cover is that (same) amount that is haram to keep uncovered, even if others will not fall into a haram act; butd those places that are not wajib to cover, if it leads or helps to commit a sin, then it becomes wajib to cover them. B

Rule: It is wajib for a woman to cover her private parts from other women, even if – ١۴۶ they will not look at them with the intention of lust, except in the case of necessity. ABGKLMS

Therefore: Just as has been mentioned in the previous section on ‘looking’, women are not permitted to show their private parts to a doctor, unless it reaches to the stage of necessity. Even in the matter of birth control, it is not allowed to expose one’s private parts in front

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of a doctor, and one must refrain from this, except in the case of a necessity. Also in this .ruling, it does not make a difference if the doctor is a woman either

Note: Women must be cautious in places such as public showers that their private parts are covered, and it is also not allowed to wear thin, see-thru clothing in which one's private parts are not covered properly. In addition, to have x-rays taken (of certain areas), or a sonograph of the womb, or have certain devices inserted into the womb or other related things, if it necessitates the exposing of one's private parts in front of others, then it is not allowed and one must refrain from it (unless it is in the case of .(necessity

F) Covering of a Woman in the Presence of Children

Those who have reached the age of Mumayyiz or not)(Those who have reached the age) (of Mumayyiz or not

Rule: It is not wajib to cover any part of the body, even so far as the private parts, – ١۴٧ from a child (a girl or a Mahram or non-Mahram boy) who has not yet reached the age of Mumayyiz. ABGKLMST

Rule: A woman must cover her private parts from a girl child who is Mumayyiz. – ١۴٨ ABGKLMS

Rule: It is wajib for a woman to cover her private parts from a boy who is a – ١۴٩ Mumayyiz child and her Mahram. ABGKLMS

Rule: In the event that the Mumayyiz child is a boy and a non-Mahram, then not only – ١۵٠ is it wajib

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for the women to cover their private parts from him, but according to Ihtiyat Wajib, she must also cover her entire body from him, with the exception of the face and hands. BKGS

According to Ihtiyat Mustahab, a woman should cover her body and hair from non-Baligh children who understands good and bad – meaning that he has reached to such a stage that his look would be with lust (meaning that he is Mumayyiz). However, it is not necessary for her to cover the face and hands. M

Clothing that is haram for Men and Women

Notorious Clothing .۱

(Notorious Clothing(۱ .۱

Rule: According to Ihtiyat Wajib, it is not allowed for men or women to wear – ۱۵۱ notorious clothing. This means whether it be the type of clothing, type of stitching, its style, or its color or a combination of any of these. The same rule applies to the way of wearing the clothing as well. AKLM

Rather, it is haram to wear notorious clothing. BG

In the event that it leads to disgrace or degradation (of a person), then it is haram to wear it. ST

?Question: What is meant by notorious clothing – ۱۵۲

Answer ۱: That clothing whose material, color, the way it is sewn, or the way it is worn, is not common for that person to wear. BKL

Answer ۲: That clothing that has certain qualities or characteristics that attract the attention of the general public, causing one to stand out in a crowd. K

Note: First of al, anything that is considered as clothing or a covering can be considered under

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Please note that the term Libas al-Shuhrah has been translated here as Notorious - ۱

Clothing for lack of a better term in English. Please refer to the list of definitions at the end .of this book for a detailed explanation

this ruling, therefore it includes clothing such as shoes, a hat, a shirt, a skirt, a head scarf (for women), a Maqne, socks, pants, a Mantou, etc… If any of these are such that they could be classified as notorious clothing, then they are included in this ruling.

Secondly, it does not make a difference if the clothing is considered as notorious clothing due to the kind or type (of clothing) or the color of it, for example, those types of clothing whose color is loud or repulsive, or the style of clothing which is common among the Punks, or the manner in which it is worn.

Notorious clothing is that clothing which does not suit one's appearance nor fits his status. A

Note: These explanations of notorious clothing are the same as those given by Ayatullah Khomeini in answer one above. The meaning of notorious clothing, is clothing that is not the usual type that a certain person wears. Thus, if an older person puts on clothing that is the style for children, or a person puts on clothing that is not fitting for his position or status, then that type of clothing would be referred to as notorious clothing. Therefore, even if wearing a chador in foreign countries, or wearing clothing (specific) to one area in another area draws the attention of others, but if these types of clothing signify the status of that person, then it is not a problem.

That clothing which is made of a certain kind of fabric

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or its color or it has been stitched in such a way that it is not common for that person to wear it and could lead to degradation or make him stand out, is referred to as notorious clothing. G

The meaning of notorious clothing is that clothing which may lead one to being proud or by wearing it, that person wants to be known as an ascetic or one who has renounced all worldly pleasures. Whether it is by means of the type of fabric, color, or the way it was stitched. However, if in actuality a person's intention is to wear simple clothing and he does not have the intent of showing off, then not only is it permitted, but rather it is a worthy action. M

Notorious clothing is that clothing which is made of a type of fabric or color or the way in which it has been stitched is not common for that person to wear and it is degrading or a disgrace (to the one who wants to wear it). ST

Clothing which is Specific to One Gender .۲

Rule: According to Ihtiyat Wajib, it is not allowed for women to wear clothing that is – ۱۵۳ specific to men, and similarly, it is not allowed for men to wear clothing that is specific to women. KL

For a woman to wear clothing that is specific for a man and vice-versa is problematic. A

If a man wears clothing that is specific for a woman or a woman wears clothing that is ,specific for a man

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then in the event that that clothing would be classified as 'Notorious', then it is haram (to wear such clothing); and in other than this scenario, according to Ihtiyat Wajib, one must refrain from wearing such clothing. B

It is haram for women to wear clothing that is specifically for men, and similarly, it is haram for men to wear clothing that is specifically for women. G

Makarim): It is not a problem for a man to wear the clothing of a woman or for a woman) to wear the clothing of a man, except in the event that it necessitates a haram action, in which it becomes not permissible. However, according to Ihtiyat Mustahab it is better that .men and women do not wear clothing that is specific to the other gender

If a man wears women's clothing, or a woman wears men's clothing, then in the event that that clothing becomes customary for them (they become known as one who wears that type of clothing), then according to Ihtiyat Wajib, it is haram to wear such clothing. S

Rule: The meaning of clothing that is specific only to men is that clothing which is – ۱۵۴ normally only worn by men; and specific clothing for women means that which is normally only worn by women. ABGKLMS

Rule: The meaning of specific clothing includes all those things which are classified – ۱۵۵ as clothing – whether it be something that it is visible when worn, for example a chador, skirt, scarf, or long socks

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where are not allowed) for men; or a coat and pants (suit-type), men's shoes, etc... –-) (which are not common) for women. This also includes clothing which may not be visible – such as men wearing women's under clothing or women wearing men's under clothing. K

Question: Further to what has been stated that according to Ihtiyat Wajib, men must – ١۵۶ not wear women's clothing, and women must not wear men's clothing, relating to this :rule are some questions below

Is this covering (of specific clothing) limited to being in public or even in (one's) privacy is it ?problematic

In the event that it is problematic, then would it also be a problem for men to wear ?women's slippers if it is just inside the house

:Answer

There is no difference between being in public or private. AK

According to Ihtiyat Wajib, if the clothing is considered as specific (for one sex), then it is not permitted. AK

In privacy, it's being haram is an area of question. B

In privacy, the condition of it being haram is not known. G .١

There is no problem. G

Rule: According to Ihtiyat Wajib, it is haram to wear specific clothing, whether it is in – ١۵٧ privacy and there is no one else to see the person, or it is in public. Also, it does not make a difference in it being haram if the one who sees the person wearing the clothing is a man or woman, a Mahram

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or a non-Mahram. AK

In privacy, it's being haram is an area of question. B

In the event that there is no one to see the person (in privacy), the condition of it being haram is not known. G

Rule: It is not a problem to wear non-specific clothing, for example that clothing – ١٥٨ which the common people would regard as not being specific to men or women (such as pants, certain types of shirts, etc...). BGKLMST

Note: Just by a clothing being labeled "for women" or "for men", does not make that clothing specific, rather, the usage of the clothing being only for men or women makes clothing that is specific (to that sex). As an example, the wearing of slippers in the house that the common people acknowledge to be worn by both men and women is not a problem, and thus either one of them can wear those slippers, even if they are referred to as women's slippers or men's slippers. However, if there is a pair of slippers that the common people acknowledge as only for women (such as slippers that were asked about in the previous question), then it is not allowed for men to wear them, even if it is only for .(a moment (such as to get something from the kitchen

Rule: It is not allowed, according to Ihtiyat Wajib, to wear specific clothing no matter – ١٥٩ ,what the reason is – whether it is for simply trying it on, playing or acting in the theatre

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cinema, showing off or anything else. KL

It is a problematic area for a woman to wear clothing that is specific to men. A

It is haram for a man to wear clothing that is specifically for women and similarly for a woman to wear clothing that is specifically for men, however until the point that this is not regarded as notorious clothing, this being haram is an area to ponder upon. B

Question: Is it permitted for a woman who is acting in the theatre or in a play and is playing the role of a man, to wear the clothing of a man if she is performing in front of ?women

Answer: As long as non-Mahram Men will not see her, it is not a problem. G

Question: Are men allowed to use things of zinat that women usually wear – such as – ۱۶۰ a ring, watch, bangle, belt, necklace, etc... keeping in mind that the wearing of clothing ?specific to women is not allowed for men

Answer: One must refrain from wearing anything that goes against one's character. A

Answer: It is haram for men and women to beautify themselves with that which is used as a beautifier for the opposite sex. B

Answer: It is not allowed for men to use any kind of beautification or clothing that is specific to women. G

Answer: If the man is considered to resemble a woman or the woman is considered to resemble a man, then it is not permitted. L

Question: What is the ruling – ۱۶۱

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for a woman who cuts her hair short such that she resembles a man, and also what is the ?ruling for a man to grow his hair long such that he resembles a woman

Answer: If it considered that the man resembles the woman or the woman resembles the man then it is not allowed. L

Arousing or Stimulating Clothing .۳

Rule: It is haram for a woman or a man to wear any type of clothing that the – ۱۶۲ common people would consider as arousing or stimulating, or one that attracts the attention of non-Mahrams. ABGKL

It is problematic to wear clothing that can lead to degradation, loss of one's self-respect or corruption. M

Rule: Arousing or stimulating clothing can be due to its color, style, type of cloth, or – ۱۶۳ any other thing. Thus, it is possible that a woman's headscarf, mantou, maqnah or shoes are such that they attract the attention of non-Mahram Men and are stimulating. In these instances, it is not permissible to wear them. ABGKLM

Note: The meaning of arousing or stimulating is related to the type of clothing and not the person wearing it. Thus if according to the common people a certain type of clothing is considered as arousing, then it is not allowed to wear it, even if one or a few people would .not be aroused or stimulated by it

Therefore: Clothing such as certain types of gloves with lace, chador, a thin scarf with lace, things that hand (around a person's neck) such as flowers, and other

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things of beautification such as gold stitching or lace stitching on the headscarf, chador or mantou, etc... or placing buttons on a specific part of the clothing, keeping the buttons of the clothing open even if underneath there may be clothing, etc... - all of these kinds of clothing, if they are considered as stimulating or arousing, or they attract the attention of .(others, then it is haram and one must refrain from wearing these (types of clothing

Question: Are men allowed to beautify their faces with make-up that women use? – ۱۶۴ ?Also, are men allowed to pluck the hair under their eyebrows

Answer: It is haram for a man and woman to beautify themselves with those things that are used by the opposite sex. B

Answer: It is problematic. G

Answer: If the man is considered to resemble a woman or a woman is considered to resemble a man, then it is not allowed. L

Usurped Clothing .۴

Rule: It is not allowed to wear clothing that has been usurped, and according to – ۱۶۵ Islamic law, it is haram; and the Salat recited with this clothing will also be void. ABGKST

It is haram to wear usurped clothing, and according to Ihtiyat Wajib, Salat recited with this clothing will also be void. LM

Rule: If a type of clothing is made or purchased from money that was usurped, then – ۱۶۶ it has the same ruling as usurped clothing and thus, the wearing of them is not allowed. ABGKLMS

Rule: Even if a part of the – ۱۶۷

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clothing is usurped, then the wearing of it is not allowed either, even if it is just a single stitch, a button, a zipper or the lining of the material. ABGKLMS

Rule: It is not allowed for a person who has Khums pending on him/her to buy any – ۱۶۸ clothing from that money on which Khums has not yet been paid, since it will be considered as usurped, and the wearing of it is not allowed; also the Salat recited in it is void. (Except those who have received the permission of the Islamic Ruler, or his representative.) ABGKLMST

Clothing Specific to the Non-Muslims .۵

Rule: It is haram to wear that clothing which only the non-Muslims make use of. GKL – ۱۶۹

In the event that it endorses the non-Muslims or makes them powerful, then it is not allowed. A

According to Ihtiyat, one must refrain from imitating the non-Muslims. B

Therefore: It is not permitted for a Muslim man or woman to wear clothing that is commonly worn by Punks, clergymen of the Church, Rabbis, the Hindus, or other groups .of non-Muslims

Rule: There is no problem in wearing that clothing which is common to both Muslims – ۱۷۰ and non-Muslims. BGKLMST

?Question: What is the view of Islam on the necktie – ۱۷۱

Answer ۱: The necktie is the practice of the Christian religion, which has unfortunately become widespread amongst the Muslims. G

Answer ۲: The necktie is one of the symbols of the Christians, and it is incumbent on the Muslims to refrain from using it. G

Answer: The necktie is

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related to and is one of the symbols of the Christians, thus, it is better that the Muslims refrain from wearing it, even though it is no longer prevalent among the Muslims as being a symbol for the Christians. L

Rules related To socializing

point

بسم الله الرّحمن الرّحيم

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِن نَّجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِن ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ .

Do you not see that Allah knows whatever is in the heavens and whatever is in the earth?" Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them where ever they are; then He will inform them of what they did on the day of ".resurrection: surely Allah is Aware of all things

al-Qur'an ، Surah Mujadilah ، Ayah ٧

Rules Related to Speaking

A) Men Speaking to Non-Mahram Women

Rule: Men are allowed to speak to non-Mahram women as long as the following two – ١٧٢ :conditions are met

.It is not with the intention of lust

The speaking does not lead either one of them to commit a sin. BGKLMS

Rule: It is Makruh to speak to non-Mahram women, unless it is in the case of a – ١٧٣ necessity, especially if the one being spoken to is a young woman. GKLM

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Rule: If a man knows that by speaking to a non-Mahram woman, he will fall into sin,– then he must not speak to her; whether the woman speaks in such a way that she lures him into sin, or the topic is such that the man falls into sin. BGKLMS

Rule: It is haram for a man to speak to a non-Mahram woman with the intention of – ۱۷۵ making her fall into sin. ABGKS

Therefore: The conversations that are carried out with the intention of making others fall into sin (lustful conversations), such as explaining or describing sexual acts and scenes, .are haram

Question: Is it allowed for a man to talk to a non-Mahram woman who wants to – ۱۷۶ speak to him in a lustful manner? (In the event that the man knows that he will not fall into ?(a sin

Answer: It is not allowed. GK

Answer: In the event that it helps or leads to a haram act, it must be avoided. B

Rule: If a man fears that by speaking to a non-Mahram woman, she will make him – ۱۷۷ fall into sin, then he must not speak to her. GKLM

Rule: If a man knows that by speaking to a non-Mahram woman he will fall into sin – ۱۷۸ other than that of a sexual nature, then it is not allowed for him to speak to her. BGKLMS

Therefore: If a man knows that by talking to a non-Mahram woman, he will be compelled to lie, backbite, or put a

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false accusation on somebody - whether she makes him fall into sin, or he himself by .means of talking to her falls into a sin, then it is not allowed to talk to her

Question: If one fears that by talking to a certain non-Mahram woman he will fall – ۱۷۹ ?into sin, then is it allowed for him to talk to her

Answer: It is not allowed. G

Question: What is the ruling for a man to talk in such a way in that he imitates a – ۱۸۰ ?woman's voice, or vice versa

Answer: It is not a problem if: it is not the voice of a specific woman whom he knows and this causes her degradation or dishonor; and this action of imitation does not stimulate him and it is not something vain and futile, and the same applies the other way around (a woman imitating the voice of a man). G

Rule: It is not allowed to talk to someone about anything that is related to sexual or – ۱۸۱ intimate issues (except one's spouse). AGKLMS

Note and warning: Sometimes, it can be seen that in the hearts of men, the devil has become so firm that many of their social gatherings are doubtful, and it can be seen that a man has more interest in mingling with non-Mahram women than with his own Maharim. For example, there is a situation in which he can ask something from a man, but instead, he asks a non-Mahram woman; sometimes his conversation with non-Mahram

women is prolonged so as to be able to talk with them more; going to places of amusement and on vacations with non-Mahram women is more attracting to him; if there is a place where there are non-Mahram women, he desires to be there more than other places; and when guests come over, he tries to talk and socialize more with the non-Mahram women than the men. He likes to stay in the presence of non-Mahram women more so than anywhere else. In summary, he likes any action that non-Mahram women .are participating in more than any other work

Men - especially our dear youth must stay away from these types of things because this kind of socializing and speaking (with members of the opposite sex) are usually associated with the intention of lust and obtaining (sexual) pleasure and can lead to being .haram, according to Islam

B) Women Talking to Non-Mahram Men

Rule: Women are permitted to speak to non-Mahram men if the following conditions – ۱۸۲ :are met

.The speaking is not done with the intention of lust and seeking (sexual) pleasure

.The woman does not make her voice soft and attractive

There is no fear of falling into corruption. GKLMS

Rule: It is Makruh for women to speak to men if it is not necessary. GKLM – ۱۸۳

Rule: It is not allowed for a woman to speak to a non-Mahram man with the – ۱۸۴ intention of making him fall into sin; whether she specifies that the reason she is talking to him is to

make him fall into sin, or she talks about something that would make the non-Mahram man fall into a sin - such as explaining stimulating and sensual scenes, or explaining about things that would make the non-Mahram man become aroused upon hearing them. ABGKLMS

Note: Just as was mentioned concerning men, sometimes it is possible that women also become under the influence and tricks of the devil. Thus, sometimes a woman will be so friendly to a non-Mahram man as if it is her brother. Especially those women who are in more contact with non-Mahram men more than others, such as nurses, or those women who works in various businesses and companies, in sports and fitness clubs, etc... must .(be extra cautious (when dealing with non-Mahram men

Asking help from non-Mahram men for things that are not necessary; asking non-Mahram men questions while it is possible to ask a Mahram the same question; having discussions with men and putting one's self between a discussion; exposing one's talents or virtues to a non-Mahram and socializing with non-Mahram men more; having more of an affection to work in an environment in which there are non-Mahram men – in summary, all examples such as these in which there is a probability of falling into sin, and interactions in such places which are commonly done with the intention of deriving .(sexual) pleasure, can lead to being be haram, according to the Laws of Islam

Rule: When a woman is speaking to a man, she must – ١٨۵

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not make her voice pleasing and soft, such that if the person with whom she is talking to has a sickness in his heart, he will become attracted to her, even if she is talking to him about a general matter. AGKLMS

Question: Is a woman allowed to speak to a non-Mahram man who wants to talk – ۱۸۶ with her in a lustful manner? (In the event that the woman knows that she will not fall into ?(sin

Answer: It is not allowed. G

Question: Is it allowed for women to recite in a chorus in the presence of non- – ۱۸۷ ?Mahram men? What is the ruling for non-Mahram men to hear such a thing

Answer: If it leads to corruption, then it is not allowed. Rather, normally, when women are singing or reciting in the presence of men and men are listening to it, this leads to corruption and thus, it is not allowed. B

Answer: As long as there is no intention of lust or corruption involved, then women singing in a chorus and non-Mahram men listening to them, is not a problem. L

Question: Is it allowed for a man to listen to a woman singing alone, if it does not – ۱۸۸ ?lead to (sexual) excitement

Answer: It is not allowed. L

Answer: If it leads to corruption, then it is not allowed. Rather, normally, when women are singing or reciting in the presence of men and men are listening to it, this leads to .corruption, and thus, it is not allowed

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B

Question: What is the ruling on listening to poems (read) with emotion and feeling – ۱۸۹ ?that the radio stations of the Islamic Republic of Iran broadcast

Answer: If it leads to corruption, then it is not allowed. B

Answer: If it is not in the category of Ghina and it is not stimulating, then it is not a problem. L

Rule: It is not a problem for women to recite Qur'an in front of non-Mahram men, – ۱۹۰ even if it is in a pleasing voice, with the condition that it is not arousing nor does it cause corruption. KL

If it leads to corruption, then it is not permitted; rather, most often, women reading (Qur'an) in the presence of men and men listening to such a thing leads to corruption and thus, it is not allowed. B

Women and girls must not recite the Qur'an in a tone in the presence of non-Mahram men, and similarly, if a man is reciting in a way that a woman gets enjoyment (of a lustful type), then it is a problem. G

Question: Is it allowed to read romance novels in which sexual issues are being – ۱۹۱ ?discussed? Also, is it allowed to print such books

Answer: It is not allowed. G

Question: What is the ruling for writing letters to non-Mahram men and discussing – ۱۹۲ ?romantic or lustful things in the letter

Answer: One must refrain from all things that may lead to corruption. A

Answer: It is not allowed. G

The Rules of Touching

Rule: Body contact is not – ۱۹۳

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allowed with one who its is not allowed to look at, and every kind of touching of the body to any part of the other one's body is haram and one must refrain from this; unless it from on top of the clothing and it is without the intention of lust. ABGKLMS

Question: Is it allowed to shake the hand of a non-Mahram? What is the ruling if it is – ١٩۴ ?done without the intention of lust

Answer: It is not allowed, unless it is done on top of clothing, and in this situation, according to Ihtiyat Wajib, one must not squeeze the other one's hand. ABGKLMS

Question: We are living in a Western country and attending University there, and – ١٩۵ whenever we meet our female Professors or fellow students (female), we are compelled to shake their hands, and if we don't, then this will make the Muslim students look as if ?they have bad manners. What is our responsibility in this regard

Answer: It is necessary for you to explain to them that not shaking the hands of non-Mahram women is not due to bad manners, but instead, it is because of the beliefs in Islam and holding on to its commandments. ABGKLMS

Question: In some areas, the rules of Mahram and non-Mahram are not given much – ١٩۶ importance, especially in the smaller villages. For example a woman would not cover herself in front of her brother-in-law, and she would consider her brother-in-law as her actual brother, in the same way

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the brother-in-law also considers this woman as his actual sister. How many a times has it happened that they shake each other's hands or even kiss each other! The same thing can be said for cousins of the opposite sex and they also indulge in similar actions. These things are done out of pure ignorance and without any sexual excitement or lust – thus, is it allowed? In the event that it must be avoided, if it is done over top of clothing, then what ?is the ruling

Answer: None of the examples mentioned above are permitted and it is better that one should also avoid the above-mentioned acts even if it is over top of clothing. ABGKLMS

Rule: Even though looking at the face and hands of a Muslim woman in hijab, and – ۱۹۷ looking at that amount of the body of a non-Muslim woman which is normally kept open is not a problem, however touching them is still not allowed. ABGKLMS

Therefore: Men and women who are non-Mahram are not allowed to shake hands with .each other, nor can they have any other kind of bodily contact

Note: In the below mentioned circumstances, one must be more cautious than in other :instances about the bodily contact (not taking place) with a non-Mahram

Taking or giving even a small object from the hands of a non-Mahram (for example exact .(change

.Taking or giving keys, or any other small things

Sitting beside a non-Mahram in taxis (or buses), or when guests come over

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.to one's house

Non-Mahram men and women walking in a common, crowded area such as corridors, .small alleys, doors, gates, etc

Men going to gatherings in which lots of women are present, or any place where there .are lots of non-Mahram women present

Women going (or passing by) a gathering or busy place where there are lots of non-.Mahram men present

.At the time of buying and selling things in stores

Rule: It is permitted to look at, and touch the body of an old woman without the – ۱۹۸ intention of sexual excitement. B

Question: At the time of giving money to a driver (taxi), if the hand of the woman – ۱۹۹ ?touches the hand of the driver, is this haram

Answer: If it happens accidentally, then it is not a problem; but if purposely the hands meet one another, then it is not allowed. BGMST

Rule: Bodily contact that happens in busy places (such as markets, processions, – ۲۰۰ Salat al-Jumu'ah, funerals, the Sanctuaries (haram) of the A'immah (Peace be upon all of them), and the House of Allah (SWT) in an unintentional way between a non-Mahram man and woman is not a problem, with the condition that one does not go to these places with the purpose and intention of being touched. ABGKMST

Therefore: It is haram for one to go to or pass by a place, sit or stand beside a non-Mahram in a taxi or bus, with the intention of wanting to make body contact with a non-,Mahram

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.and thus it must be avoided

?Question: What is the ruling for going to places with a non-Mahram – ۲۰۱

Answer: If it is done with the intention of lust, then it is not allowed. AGK

Rule: According to Ihtiyat Wajib, men must not hug, kiss or put girls that are ۶ years – ۲۰۲ of age or older on their laps. GKLM

One must refrain from things like that that may lead to corruption. A

According to Ihtiyat Mustahab, it is better that men do not hug non-Mahram girls who are ۶ years of age or older, sit them on their knees, or kiss them. S

Question: Is one allowed to sit near a non-Mahram in a taxi or in other means of – ۲۰۳ transportation? (In the event that there is contact between the two from on top of the (?clothing

Answer: If there is no intention of having pleasure or excitement and there is no chance of falling into corruption, then the act of sitting in itself is not a problem. GKLMST

Question: If a woman fears that in the event that she goes into a taxi that has a non- – ۲۰۴ Mahram man in it, she or the taxi driver will fall into sin, is it allowed for her to go into that ?taxi? If the taxi driver has this fear, is it allowed for him to pick her up

In both circumstances, it is an area of doubt. G

The Rules of Kissing

Rule: Kissing a Mahram is not a problem with the condition that it is – ۲۰۵

not with the intention of lust. (With the exception of one's spouse, which is fully allowed.) ABGKLMST

Therefore: Kissing the son of one's sister, grandchild, or any child, and as a whole, kissing .any Mahram with a lustful intent is haram, with the exception of one's spouse

Rule: If a person knows that if by kissing someone else, whether it be a child or one's – ۲۰۶ Mahram, he will fall into sin, then he must not kiss that person. ABGKLMST

Rule: Kissing any part of the body of a Mahram, which one is permitted to look at is – ۲۰۷ not a problem, whether it be on the forehead, the shoulders, the hands, etc. AGKLMST

Rule: It is haram to kiss anything with the intention of lust, even if it is a stone, wood,– ۲۰۸ metal, a statue, etc... AGK

If by kissing in this manner (of lust) one does not ejaculate, then it is not haram. T

General Rule

Rule: Any kind of touching with a part of the body, to an object or person with the – ۲۰۹ intention of lust is haram (with the exception of one's spouse). AGKL

If someone touches something with the intention of lust, but does not ejaculate, then (his action) is not haram. However, if ejaculation takes place, then it will be counted as masturbation, and this (masturbation) is haram. It is haram for a person to touch anything with the intention of lust, whether it be a man or woman, a baligh or non-baligh, even if ejaculation does not

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take place. The only exception to this rule is one's spouse. T

Therefore: Eating something lustfully, looking at something or someone, touching or smelling anything or listening to any noise – that of a person or anything else, saying a word to someone, even if it be with a child, and in summary, any action that is performed .with the intention of lust, is haram

Masturbation

Rule: Masturbation is haram and one must refrain from it. ABGKLMST – ٢١٠

If someone intentionally breaks his fast in the Month of Ramazan by masturbation then he must give the combined kaffarahs. AGK

According to Ihtiyat (Wajib), the combined kaffarah must be given. BT

According to Ihtiyat Mustahab, the combined kaffarah should be given. S

Note: Masturbation means that a one performs any action which leads to the discharge of .semen

Question: I am a youth and when I think about arousing scenes, semen is – ٢١١ discharged from me. Does this action (only thinking about this) with the aim of having ?semen discharged fall into the category of masturbation

Answer: If it is performed intentionally with the aim or desire of having semen discharged, and one knows that by having such thoughts, semen will come out, then one must refrain from this. AGK

Rule: It is not allowed to make or prepare anything for the purpose of a forbidden – ٢١٢ sexual act. ABGKLMST

Question: What is the ruling on the one who masturbates? Does this action – ٢١٣ ?necessitate a Ghusl

Answer: This action is haram, and if one has certainty that semen

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has been discharged, then one must perform a Ghusl. ABGKLMST

۲۱۴ – Question: What should one do to control one's sexual desires, and in the situation (where one can not control his sexual desires), is masturbation allowed or not?

Answer: Certain things that one can perform include: fasting, not eating too much food, refraining from eating certain foods that increase the sexual desire, and having those that lower the sexual passion. Masturbation however, in every instance is haram; and the best way to make sure that the sexual desires are not the reason for committing a haram act is permanent or temporary marriage, which (also) has a lot of reward in it. G

۲۱۵ – Question: Is it allowed to think about or imagine arousing scenes that make a person become sexually excited?

Answer: One must try to keep away from these kinds of thoughts, by occupying oneself with work or other thoughts. G

Answer: Thinking about such things in itself is not a problem. T

۲۱۶ – Question: In your Risalah (book of Islamic rulings) it states that masturbation is religiously forbidden, however, please explain what Islam's view is on the person who has masturbated?

Answer: It is wajib for the one who has masturbated to ask for forgiveness (from Allah), but before one asks for forgiveness, the Islamic punishment for committing masturbation must be handed out in the case that it is proven to the Islamic Judge that a haram act had been performed. GL

Rules Relating to Gatherings, Guests and Visiting

۲۱۷ – Rule: The intermingling of non-Mahram men and women

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is makruh, except if it is between an old man and an old woman. GKLM

Note: It is makruh in the event that there is nothing haram in the gathering, otherwise this intermingling will become haram. For example, if in a gathering, women are not observing complete (or proper) hijab; or they have any zinat on; or there is haram bodily contact .taking place between the men and women, then this type of mixing becomes haram

Rule: It is not allowed to go to a gathering in which one knows that something haram – ٢١٨ will take place. For example, to accept a dinner invitation in which a person knows that by going there he will be forced to look at non-Mahram women without hijab, or he will backbite others, lie, or perform any other haram act, is not allowed. AGKL

The act in itself is not a problem, but in every instance, it is wajib to refrain from sinning even if this means refraining from the "introductory" act (which in this case would mean not going to such a gathering), which would necessitate committing a sin (if performed). B

Note: In the understated examples of programs and other mixed gatherings there is a :probability of sin, and more so than other instances, one must be extra cautious

To have mixed dinner parties, especially if the people attending are youths; non-Mahrams eating together at the same table; going with non-Mahrams to amusement parks or other entertainment places such as gardens, parks, mountains, travelling – especially

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if a non-Mahram man and woman are in a car alone; to joke around with a non-Mahrams; two non-Mahram working together in one shop, etc...

Rule: If a non-Mahram man and woman are in a secluded place in which there is no – ۲۱۹ one else present, and no one else can enter there, then if there is a fear of falling into sin, they must leave that place for them to remain there is haram. KLT

For a non-Mahram man and woman to be in a secluded place in which no one else is present, and also no one else can enter, is haram - whether they are busy in the remembrance of Allah; talking; sleeping or awake; and their Salat in that place as well is not valid. However, if the place is such that another person can enter (into the room), or there is a child who can distinguish between good and evil (Mumayyiz) present, then it is not a problem. AG

According to Ihtiyat Wajib, a man and woman who are non-Mahram, must not be alone in a secluded place where there is no one else and where no one else can enter; even if they are only reciting their Salat in that place, and in fact, there is also a problem with the Salat that is read there. M

It is haram for a man and woman who are non-Mahram to each other to remain in a secluded place in which there, is nobody else there in the event

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that there is a possibility of falling into corruption, even if others are able to enter into that place. However, if there is no possibility of falling into corruption, then it is not a problem. S

Question: Respectfully, I would like to inform you that we have relatives, who in – ٢٢٠ addition to not reciting their Salat, also associate with Christians. Furthermore, their girls and women do not observe the proper hijab and their hair also shows, and however much we advise them, it does not have any effect. If we want to close our eyes in our own house, then it is not possible, and if we look at them, then it is a sin. In this instance, what ?should we do? What is the ruling on our interactions with them

Answer: If it will have an effect, then enjoin them to good and forbid them from evil, and other than this, you have no other responsibility, and in the event that you have relations and socializing with them, you must be careful that you don't fall into sin by looking at non-Mahrams. It is not necessary to cut off relations with them since there is a possibility that maybe, by keeping ties with them, it may have an affect on them. May Allah (SWT) guide them and acquaint them with the Laws of Islam. G

Rules Relating to Showing off

Rule: It is haram to show off with the intention of wanting to making others fall into – ٢٢١ sin. ABGKLT

For Example: It is haram

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for a woman to show off in such a way that a non-Mahram man's attention will be drawn towards her or he approaches her. Therefore, to walk in a specific way, talk, perform a specific action, smile or laugh in a special way to a non-Mahram, joke, or even to study in front of a non-Mahram with the aim of drawing the attention of the non-Mahram and make him fall into sin; wearing a specific kind of clothing, holding different things such as a bag, book, or flowers or even the way of holding these things in one's hand so as to make others fall into sin, looking at non-Mahrams in a certain way, etc... all of these are examples which, if done with an intention of drawing the attention of others and making .them fall into sin, are haram

Therefore: The youth especially must refrain from showing off and things relating to the .above examples

Rule: If showing off is not with the aim of wanting others to fall into sin, then it is not – ٢٢٢ haram. AGKLT

For example: If a woman cooks very good food when guests come over, or cleans the house better with the intention that the non-Mahram men will think that she is a hard-working woman and will be impressed by her; or one gives a very good speech with the intention that others will look at him/her in a better light, or other things like this, then .these are not haram

Note: According to the Islamic

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etiquette, all actions that a person commits for showing off are discouraged and are not recommended to be performed. Thus the 'Ulama of Akhlaq have forbidden these acts, but if these acts are done with the intention of having others commit a haram act, then .without doubt, they are haram

Question: Is it allowed for a woman do to something to draw the attention (eyes) of – ۲۲۳ a non-Mahram man? Is it allowed for a man to do something or wear a type of clothing in ?such a way so as to draw the attention of a non-Mahram woman

Answer: In both instances, it is not allowed. G

Rule: Men too must not show off with the intention of wanting to make women fall – ۲۲۴ into sin. ABGKLT

Therefore: Instances such as wearing specific kinds of clothing with the aim of having non-Mahram women fall into sin, talking, looking, walking, having a lustful behavior with the aim of drawing the attention of non-Mahram women; driving or getting onto a motorbike in a certain way in front of a Non-Mahram, joking, working out (in fitness clubs) in a specific way in front of a non-Mahram so as to make them fall into sin; putting on a necklace, keeping the arms and chest open with the aim of drawing the attention of non-Mahram women, etc… all of these and other such things are haram and one must refrain .from performing them

Rules relating to marriage and its ceremonies

point

بسم الله الرّحمن الرّحيم

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا

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إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ .

And one of His signs is that He created mates for you from yourselves that you may find" rest in them, and He put between you love and compassion; most surely there are signs ".in this for a people who reflect

al-Qur'an · Surah al-Rum · Ayah ۲۱

Specific Rules of Marriage and Ceremonies

In this section, those rules those are necessary to be followed at the time of the proposal and marriage will be discussed. Thus, in the introduction of this section, the rules of investigating and inquiring about the spouse to be, and their families; followed by the laws of buying the necessary items for the wedding; invitations; preparations for the wedding; and finally the rules which are related to the gatherings of men and women (in .relation to the wedding) will be covered

Rule: If as a result of not having a wife, one will fall into sin, then it is wajib to get – ۲۲۵ married. GKLMST

If due to not having a wife, one will either commit a haram act or fears that he will commit a haram act; or if because of not having a wife, there will be some detrimental effect on his body, then it is wajib to get married. A

Therefore: If someone knows that in the event that he does not get married he will fall into sin, such as looking at non-Mahram in a haram way, looking at (prohibited) photographs or movies, or one may become forced to or

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has no other way out but to sexually please himself (masturbation) or may fall into having illicit sexual relations with non-Mahram, then it is wajib to get married.

The youth must pay extra special attention to the fact that the same Allah (SWT) who up until today has provided us with our spiritual and material needs, if we follow His commands in order to obtain His pleasure, then, He (SWT) will shower even more blessings than before on His servants, and certainly, He will remove other obstacles from a person's path.

Make a deal with Allah (SWT) and by getting married, keep yourselves away from sins, and seek the pleasure and blessings of Allah (SWT). Rest assured that He will keep make you happy and make you successful.

۲۲۶ – Rule: It is Mustahab to get married, even if one does not fear falling into sin by not being married. ABGKLMST

۲۲۷ – Rule: It is Mustahab that a girl who is baligh (meaning she has reached to the age that she must fulfill her responsibilities to Allah (SWT)) should hurry to find a spouse. GKLMT

In the same way (it is mustahab) in giving (marrying) a girl to a boy who needs to get married. M

۲۲۸ – Rule: It is Mustahab that the expenditures for the wedding, party and the dowry be a minimum amount. KGLM

Research and Investigation about the Spouse

point

Research about either one of the spouses-to-be takes place either in a direct or an indirect way. The meaning of direct is that both the man and woman

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ask things directly from one another; and indirect refers to the inquires one makes about the other person from someone else (such as a friend, a family member, a neighbor, a co-worker, etc....)

A) Rules of Indirect Investigation

۲۲۹ – Rule: It is permitted to do research and investigation about either one of the spouses-to-be from any person, even if it necessitates finding out about his or her faults or those of the respective family. AGKLMST

۲۳۰ – Rule: It is not a problem to investigate about the defects of either one of the spouses-to-be or their families, if it is related to the marriage, and it does not have the same rule as that type of investigating that is forbidden. AGK

Therefore: One is only allowed to investigate those defects which are related to the marriage and knowing the other party (in relation to marital life); and in all other instances, it is not allowed to research into someone's life with the excuse of marriage.

B) Rules of Direct Investigation

point

۲۳۱ – Rule: Each one of the spouses-to-be is allowed to directly question the other one about themselves, with the condition that this investigating does not involve any haram acts. ABGKLMST

Therefore: It is haram for the two to talk with lust, or for them to be alone in a secluded place, or for them to look at each other with the intention of lust, or to touch one another, and thus they must refrain from these things.

۲۳۲ – Rule: Each of the spouses-to-be is allowed to look at the body of the other

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:with the aim of investigating, provided that the following conditions are met

.The look is not with the intention of lust

.The marriage will be determined by this look

There is no other obstacle between these two in getting married. BKLS

It is not permitted in any way to look at the body of a non-Mahram, even if it is for the purpose of marriage. A

Rather, such a look is actually Mustahab so as to prevent any problems after marriage, and it is not necessary to seek the permission of the woman. B

According to Ihtiyat Wajib, the man can only look at the woman's face and hands, and that too in the amount that will determine her beauty or ugliness. G

A man is only permitted to look at the face, hands, hair, neck and a small amount around these areas, and he can also look at the shape of her body from on top of the clothing. M

:(According to the First Condition (mentioned above

Rule: It is not allowed for either of them to look at the other with the intention of lust. – ۲۳۳ However, if they know that after looking, unintentionally, lust will come about, then it is not a problem. GKLMS

Rule: It is better that this looking is done on top of thin or see-thru clothing. K – ۲۳۴

:(According to the Second Condition (mentioned above

Rule: This looking must be the last step of the investigation that both of the spouses- – ۲۳۵ to-be perform. BKLMS

Note: Both of the spouses-to-be, prior to this, must have performed the other necessary investigations, and the

marriage is only halted due to this looking such that if they truly like each other (looks wise), then the marriage will take place.

۲۳۶ – Rule: If the marriage will not be determined by this looking, or it is such that it does not really make a difference for the person, or he is not ignorant of the matter (such that he may have found out from other means about her), then one is not allowed to look at the body of the other person. BGKLMS

According to the Third Condition (mentioned above):

۲۳۷ – Rule: There must not be any other obstacle in the marriage. BKLMS

Therefore: For example, if the girl's father does not give her permission for the marriage, or the man can not marry the woman at the present time, or the woman has a husband (even if she has the intention of getting divorced later on), or in other cases such as these, neither one of them is allowed to look at the body of the other.

۲۳۸ – Question: Is it allowed for a man to look at the photograph of a woman that he intends to marry with the intention of wanting to see her beauty? What about in the event that the woman has not completely observed her hijab? Also, what if a man looks at many pictures (of various women) in order to choose a spouse from among them?

Answer: If it not with the intention of lust, then it is not a problem. BK

Answer: This has the same ruling of looking

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at the photographs of others. A

Note: The ruling of looking at photographs was previously stated in Chapter III, and one .may refer to that

Answer: If it not with the intention of enjoyment, then it is not a problem. However, to look at several photographs in order to choose a spouse, if they are without the proper hijab, then it is a problem. G

Rules on Istikhara

Rule: If a person performs an istikhara for an act, for example, marriage, it is not – ۲۳۹ wajib to act upon the results of that istikhara. K

It is not wajib to perform an istikhara, but in the same way acting in contrary to the result of the istikhara is not permitted. G

Question: What I wanted to know is that: Is the practice of istikhara by the tasbih – ۲۴۰ beads, or the Qur'an or the istikhara by Dhat al-Riqah (۱) from the view point of Islam, in matters of importance in one's life such as marriage, or making an important decision, ?correct or not

Answer: There is no problem consulting with Allah (SWT) and performing the istikhara according to the ways that have been mentioned, to dispel any confusion. K

Question: Is it appropriate to perform the Istikhara? Also, one time an incident came – ۲۴۱ up which was very 'good' - we performed the Istikhara, but it came out 'bad'. Does the ?Istikhara have any basis or foundation that we should rely upon

,Answer: It (the Istikhara) is not one of the principal beliefs that one must believe in

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This is a form of Istikhara as explained in Mafatih al-Jinan, page ۱۰۷۴ (as printed by - ۱ .(Uswah Publications, Qum, Iran, ۲۰۰۰) using papers (cards

and in the instance of wanting to remove doubt, it is not a problem if performed with the intention of it being accepted. K

Answer: It is not allowed to go against the result of the Istikhara. G

Question: I had gone to propose to a girl, and after completing the preliminary –۲۴۲ stages and questioning each other and finding out about one another, they (the families) and others acknowledged that we are appropriate (for one another), but still her father went and had an Istikhara performed and it came out bad. Even though we say that good jobs and acts do not need to be performed with an Istikhara, he replied by saying that, 'I will not turn my back on the outcome of the Istikhara.' Please inform us, is this Istikhara ?appropriate or not

An Istikhara does not oblige you. K

It is not allowed to go against the outcome of the Istikhara. G

Rules of the Engagement Period

Rule: If the meaning of engagement is just that a man and woman have the –۲۴۳ intention of getting married to each other but no kind of marriage contract has taken place between them, then the man and woman are non-Mahram to one other, and there is no difference between them and other non-Mahram. ABGKLMST

Therefore: Looking at one another with the intention of lust; holding hands or any form of bodily contact; being secluded in a private place (with those conditions that were stated in the section of Rules of Socializing); not observing hijab and sufficient clothing

in front of each other; socializing and intermingling in the way that a husband and wife normally do with each other; and in summary, any kind of relations that are haram between two non-Mahram (will apply here), and thus both of them must refrain from .(these things (if no Islamic marriage contract has taken place

Temporary Marriage (Mut'a) before the Permanent Marriage

Rule: It is not a problem to recite the temporary marriage between the spouses-to- – ۲۴۴ be with the permission of the woman's guardian. ABGKLMST

Question: Before the permanent marriage, are a boy and girl permitted to read the – ۲۴۵ temporary marriage contract for themselves, without the permission of the girl's father (?(guardian

Answer: If the girl is a virgin then it is not correct to read the temporary marriage contract without her father's permission. In any other instance, it is not necessary to have the father's permission. ABGKLST

Answer: A girl who has reached the age of puberty and is mature - meaning she looks after her own life, in the event that she is a virgin, then according to Ihtiyat, she must get the permission of her father or grandfather. M

Rule: In the event that a temporary marriage contract has been recited, then even if – ۲۴۶ after the end of its period a permanent marriage is not read, the mother of the girl will remain the Mahram of the man for as long as she lives. BGKLMST

Rule: If the couple wishes to have a permanent marriage contract recited before the – ۲۴۷ time of the completion

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of the temporary marriage once, then the man must forgive the remainder of the period of time (of the temporary marriage) to the woman. AGKLMST

Rule: In the event that the man does not forgive the remainder of the period – ۲۴۸ (whether it be out of ignorance of the rule or due to forgetfulness), and the couple have the permanent marriage contract recited, then the permanent marriage will be void, and after the completion of the time (of the temporary marriage contract), they must have the permanent marriage recited again. AGK

Question: Five years ago, before I got married to my wife, prior to having our – ۲۴۹ permanent marriage contract recited, we became Mahram by having the temporary marriage contract recited for a period of two months. However, one month after the temporary marriage, we recited the permanent marriage and up until now, we are living ?with one another. Is our permanent marriage contract correct

Answer: In the event that the remainder of the period of the temporary marriage was forgiven (or given back to the wife), the permanent marriage is correct; however in any other instance, you must have the permanent marriage contract recited again. AGK

(Rules of Buying Things (Preparations for the Wedding

Rule: It is not allowed to purchase any kind of gold for the groom with the intention – ۲۵۰ of having him use it, whether it is a ring, cufflinks, watch, etc... ABGKLMS

In the above examples, the actual transaction is correct (from the viewpoint of Islam), however, it is not permitted for the man to

p: ۱۲۳

wear anything made of yellow gold. T

Rule: White gold does not share the same ruling as yellow gold, and thus, buying that – ٢٥١ for the groom is not a problem. K

In the event that white gold is a metal other than yellow gold, it is not a problem. AGLM

As long as it (white gold) is not from the same metal as yellow gold or from the same mineral (as yellow gold), or the (gold) experts do not consider it as gold, then it is not a problem. B

Rule: It is not allowed to purchase any kind of clothing for the groom that is ١٠٠٪ pure – ٢٥٢ silk, with the intention of him wearing it. ABGKLMS

In the above example, the actual transaction is correct (from the viewpoint of Islam), however, it is not permitted for the man to wear clothing made of pure silk. T

Therefore: It is not permitted to buy any kind of clothing, such as a shirt, underclothing, .clothing that is worn around the house, socks, etc… that is ١٠٠٪ silk, for the man

Rule: It is not allowed to buy something with money on which Khums has become – ٢٥٣ wajib on until the Khums has been taken out on it, except if one has received the permission of the Islamic Judge or his representative. AGKLM

If something is purchased with money that has not had Khums paid on it, and in the event ,that the seller was a Shi'a Ithna-Asheri Muslim, then apparently the transaction is correct

but Khums is applicable on that thing which has been purchased, and it is not necessary to get the permission and authorization of the Islamic Judge. ST

Rule: If one (who does not pay attention to the previous rule) buys something with – ۲۵۴ money on which Khums was obligatory on, then he must obtain the permission of the Islamic Judge or his representative (for the money that he has spent). In the event that he gives permission, the transaction is correct, and if he does not give permission, then ۱/۵ of the transaction is void. AGKLM

It is not necessary to get the permission of the Islamic Judge, but that which was purchased has Khums applicable on it. ST

Rule: It is not allowed to purchase any kind of notorious clothing for the groom or – ۲۵۵ bride. ABGKLMS

The transaction is correct, although it is not permitted to make use of the 'notorious clothing'. T

Rule: It is not allowed to purchase clothing for the groom that is specific to for – ۲۵۶ women, or clothing that is specific to men for the bride and one must refrain from buying these things. ABGKLMS

The transaction is correct, although it is not permitted for men to wear the clothing of women, or women to wear the clothing of men. T

Rule: It is haram to buy any kind of clothing for the bride that is arousing, with the – ۲۵۷ aim of her wearing it in front of non-Mahram men. ABGKL

The transaction is correct, although it

is not permitted to wear such clothing. T

Therefore: If the groom knows that in the wedding ceremony, non-Mahram men will look at the bride (for example if there is a mixed gathering), then buying a dress for the bride that is arousing or stimulating, or one in which a part of her body is not covered properly, .is not allowed

Rule: It is not allowed to buy a shaver or shaving cream for the groom, with the – ٢۵٨ intention that the groom will shave off his beard. ABGKLMST

.Note: It is not a problem if the shaver is purchased for a lawful purpose

Rule: The transaction that involves buying and selling leather that is imported (or – ٢۵٩ brought in) from other than an Islamic country, or that is taken from the hands of a Kafir is void, unless the person knows that the items are from animals that have been slaughtered according to Islamic law, in which case, the buying and selling of them is not a problem. ABKT

Even if it is bought from a Kafir in an Islamic market, according to Ihtiyat Wajib, the transaction is void. G

If it is possible that the leather has either been imported from an Islamic country, or it has been taken from the hands of a Kafir but from an animal that was slaughtered in the Islamic manner, then it is permitted to buy and sell such a thing. LS

According to Ihtiyat, the buying and selling of leather that has come from non-Islamic countries

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or which has been taken from a Kafir, is a void transaction. M

Therefore: Buying anything that is made of leather such as: shoes, a belt, strap of a watch, a purse, a bag, etc... that comes from a non-Islamic country is void, unless the person knows that the country (where it was made) imports its leather from Islamic .countries

(Rules of Invitations (Inviting People

Rule: It is not allowed to invite someone that one knows in the event that he or she – ٢۶٠ comes, will commit sins or things that go against the laws of Islam, unless they keep an eye on them so that they do not commit a sin. AGK

Therefore: It is not allowed to invite women or men that will initiate vain or trivial things in .the wedding gatherings

To invite them is haram. B

Question: Is it permitted to invite someone that one knows if he/she attends, will indulge ?in sins and evil acts

Answer: It is wajib upon all Muslims to prevent and stop the spreading of corruption. T

Rule: It is haram to invite magicians with the purpose of having them perform magic – ٢۶١ in the gatherings and one must refrain from this. GK

According to Ihtiyat Wajib, it is not allowed to perform magic, and one must refrain from inviting magicians. A

All forms of magic are haram - except if the work itself is permissible and it is not counted as vain, and the aim of it (the magic) is not something useless, rather it is logical and lawful. B

Question: Is it

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permitted to invite magicians with the purpose of having them perform magic at a ?gathering

Answer: Magic includes: demonstrating or passing something off that is not real as real by performing an action very quickly, which normally people would not perform. If this kind of work has an unlawful side, such as causing harm to a believer, then it is haram. It is also not permissible to invite one to perform these types of acts; and in other than this, it is not haram and similarly, it is not a problem to invite them (if these things are not being done). S

Magic and slight of hand, even if the person performing these things announces to the people that what he is doing is not real, is still not free from doubt and the believers must stay away from such things. L

It is wajib upon all Muslims to prevent and stop the spreading of corruption. T

:Question: What is the ruling for watching magicians in the following scenarios – ۲۶۲

?Live performances in the presence of the magician

?On the television

Answer: In both scenarios, it is not haram. BT

Answer: Performing magic is not free from doubt, and the believers must stay away from such things. L

Rule: It is also haram to give money to magicians for their performance. AKGL – ۲۶۳

Note: According to the fatawa of most of the Maraja, magic is not allowed; similarly to invite one or a group of people to perform this haram action, is also not

.allowed

In the event that the magician is performing haram acts, then it is also haram to give him money, and if he is not performing haram acts, then it is not haram (to give him money). S

Rule: It is haram to invite music performers to perform, regardless whether it is a – ۲۶۴ gathering for women or men. ABGKLMST

Rule: It is not a problem to invite poets with the intention of having them read – ۲۶۵ poetry, or those poems in praise of the Prophet of Islam and his Family, as long as it is not in a manner of singing. ABGKLMST

Rule: It is not a problem to invite the Ahl al-Kitab to these kinds of gatherings, unless – ۲۶۶ one knows that if they come they will commit acts that go against the Sacred Laws of Islam, or that they will not obey the rules of the religion, in which case, it is not allowed to invite them. AGK

Rule: It is not allowed to go to gatherings in which there are vain and futile acts – ۲۶۷ taking place, except in a case in which one will try to prevent the others from sin. AGKL

Therefore: It is not allowed to go to gatherings in which one knows that the people attending, or the hosts, will not practice the religion; or they may perform vain acts; or there is a mixed gathering in which the laws of the religion will not be observed, even if it is the wedding ceremony

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.of a close relative

Rule: It is not allowed to go to gatherings in which there are vain and futile acts – ٢۶٨ taking place, even if one knows that he or she will not become involved in something haram. AGKL

Rule: It is not allowed to invite a male photographer or videographer to take the – ٢۶٩ movie or photos of the bride and groom or other non-Mahram, in the event that one has knowledge that they will not be observing their proper clothing. AGK

It is wajib upon all Muslims to prevent those things that will aid in the spreading of corruption. T

Question: Is it allowed to take part in gatherings in which there are vain and futile – ٢٧٠ ?acts taking place, only to eat the food there

Answer: In the event that the area has been cleared of all haram things, then it is not a problem to take part (in that gathering) simply for eating. L

Question: Are we allowed to accept an invitation of non-Muslims and go to their – ٢٧١ house, keeping in mind that when you go to someone's house you will have to invite them to your house as well. In the event that we are permitted to go, is it permitted to eat their ?food other than meat (such as tea and sweets) that they may serve or not

Answer: It is not a problem to accept their invitation if you have a (good) reason, but one must refrain from eating things that are known

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to be Najis (or that one has knowledge are Najis). G

Question: If a woman takes part in, or goes to a wedding ceremony without the – ٢٧٢ permission of her husband, but has the permission of her father because it is possible that by the wife not attending the gathering, it will cause sorrow among the hosts, but the husband does not know the reason why the wife is attending the wedding, then in this situation, is it against the rules of the religion for the wife to attend the wedding (?ceremony (since she did not have the permission of her husband

Answer: It is haram for the wife to leave the house without the permission of her husband and it does not matter if the woman's father has given her permission. G

Rules Relating to the Preparation of Things for the Wedding Ceremony

Rule: It is haram to plan any kind of vain and futile acts. ABGKLMST – ٢٧٣

Rule: It is not allowed to prepare or arrange for a room, hall or any kind of – ٢٧۴ atmosphere or surroundings, in which vain or futile acts will take place, with the intention of having sins committed (such as setting up an area for dancing or a musical performance). ABGKLMST

Overall Rules

Rule: It is not allowed to prepare anything that can be used for a haram act, if it is – ٢٧۵ with the intention of using it for something haram. ABGKLMST

Rule: It is not allowed to purchase, borrow, etc... cassettes or musical instruments – ٢٧۶ for entertainment (that are haram). ABKLMST

It is not allowed

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at all to prepare anything for vain acts. G

Rule: It is haram to decorate the car with flowers, or honk the horn in the streets of– ۲۷۷ the city, if it draws the attention of non-Maharim towards the bride or other women who have beautified themselves, or if it disturbs the people. GKMT

Rules Relating to the Wedding Party

Dancing

Rule: It is not allowed for men to dance, except if one wants to dance for his wife. K – ۲۷۸

According to Ihtiyat Wajib, a man must not dance even if it is for his wife. A

It is a problem for men to dance in gatherings of men, and according to Ihtiyat Wajib, one must refrain from it. B

It is not allowed for a man to dance for any reason, even for his wife. G

It is not a problem to dance for those of the same sex as long as nothing haram is involved. L

The actual act of dancing is not haram, unless it is associated with a haram act. T

?Question: Is it permitted for a man to dance for his wife – ۲۷۹

Answer: According to Ihtiyat Wajib, it is not permitted. A

Answer; It is not permitted. G

Answer: It is not a problem. KL

Answer: It is not a problem, unless it is associated with a haram act. T

?Question: What is the definition of dancing – ۲۸۰

Answer: Any action that the general public would consider as dancing. BGKLMST

Rule: In the prohibition of dancing for men, there is no difference in the types or – ۲۸۱ .ways it is performed

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AGK

According to Ihtiyat Wajib, it is not permitted for a man to dance, and in this ruling it does not make a difference as to what type of dancing it is. B

The actual act of dancing is not haram unless it is associated with a haram act, and in this ruling it does not make a difference as to what type of dancing it is. LT

Therefore: There is no difference whether the dancing is specific to a region or country, or one that may take place in various types of gatherings, wedding gatherings or any .other kind of dancing

Rule: Similarly in the prohibition of dancing, it does not make any difference if the – ٢٨٢ men dance in a group or alone; with musical instruments or without; and whether the on-lookers are non-Mahram or not. AGK

Dancing, according to Ihtiyat Wajib, in its entirety is a problem and it must be avoided. B

If the dancing is in the presence of non-Mahram, or it is accompanied by music or is associated with any other haram act, then it is not permitted. LT

Question: What is the ruling for a man to dance in private where there is no one else – ٢٨٣ ?to see him

Answer: Dancing in every way is a problem. A

Answer: Dancing in every form is not permitted and according to Ihtiyat Wajib, it must be avoided. B

Answer: This dancing comes from the same root as vain and futile amusements. G

Answer: In the event that it is not associated with a

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haram act, then dancing in itself is not a problem. LT

Rule: According to Ihtiyat Wajib, it is not permitted for women to dance anywhere, – ٢٨۴ whether it is at wedding parties, birthdays, etc... and the only exception is the dancing of the woman for her husband. GK

Therefore: Women are not permitted to dance at wedding parties, etc... even if non-Mahram men are not present.

Note: In some of the books of questions and answers from the late Ayatullah Khomeini that have been printed, there is a ruling that says, 'It is not clear whether it is haram for women to dance in the presence of other women' has been mentioned. These questions, along with the ruling 'It is not permitted, according to Ihtiyat Wajib', are no different from each other. Thus, sometimes a Mujtahid may not be completely sure if a specific act is forbidden and in that ruling he will express his opinion as an Ihtiyat Wajib.

According to Ihtiyat Wajib, women are not permitted to dance even for their husbands. A

According to Ihtiyat Wajib, women are not permitted to dance even in gatherings of other women. B

Dancing in itself is not haram, unless it is associated with a haram act. LT

Question: Is it permitted for women to dance in wedding parties in the event that – ٢٨۵ only her Maharim are present?

Answer: It is not permitted. ABGK

Answer: It is not permitted unless the (only) one who is watching is her husband. T

Therefore: It is not permitted for women to

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dance in those specific gatherings that take place before the reading of the marriage contract and those that take place after the wedding, even if those who are taking part .are her sister, brother, mother, aunt, or any other close family members

Question: What is the ruling for a woman dancing in private such that there is no one – ۲۸۶ ?who can see her

In its entirety, dancing is problematic. A

It is from the same root of vain and futile acts. G

Rule: In the rulings which state that dancing is forbidden, there is no difference in the – ۲۸۷ type of dancing, and any action or movement that the general public would consider as dancing (except for one's husband), is not permitted. GK

According to Ihtiyat Wajib, all forms of dancing are forbidden – even for one's husband, and in this ruling there is no difference between the various types of dancing. A

According to Ihtiyat Wajib, it is not permitted for a woman to dance in women's gatherings, and in this ruling, there is no difference between the various types of dancing. B

In itself, dancing is not a problem, unless it is associated with a haram act, and in this ruling there is no difference between the various types of dancing. LT

Music

Rule: It is not allowed for men or women to play or to listen to entertaining music, – ۲۸۸ even if it with an instrument other than a musical one such as a pail, drum, etc... ABGKLST

Rule: It is – ۲۸۹

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not allowed to play cassettes that have entertaining music on them in men's gatherings. BGKLST

?Question: Please inform us what is meant by entertaining music – ۲۹۰

Answer: Music that is used in vain and gatherings of amusement. BGKST

Question: Please inform us how to differentiate between music that is entertaining – ۲۹۱ music and music that is not, especially since the common people differ concerning one particular type of music. Those who used to listen to music in the past for example, would say that it is entertaining music, and others that have not heard that type of music will say that it is not entertaining music; in either scenario, what is one's responsibility in this ?difference? Is it permitted to hear such types of music

Answer: The basis of determining entertaining music is either one's own certainty that that kind of music is entertaining music, or else one can refer to the common people. In the event that one is in doubt, it is not a problem to listen to it. ABKLMS

Answer: It is not allowed to listen to anything which may be considered as music, whether it is entertaining music or not. G

Answer: The basis of determining entertaining music is either one's own certainty or those who have knowledge (of music) inform him. Notwithstanding, in the event that someone else does not tell them something that contradicts the speech of those who have knowledge (regarding music). However, if the common people have a difference in regards to a type of music

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such that the person doubts whether it is entertaining music or not, then in this case, listening to it, according to, Ihtiyat Wajib, is not permitted. T

?Question: What is the meaning of entertaining music – ۲۹۲

Answer: Entertaining music is that which changes a person's mental state into one that is not normal, and brings about pleasure and joy. L

Question: Some of the music that is played by the Radio and TV of the Islamic – ۲۹۳ Republic of Iran Broadcasting Company is the same music that was played at the time of the despotic rule of the Shah, and some of it is the music that has been taken from films from abroad, and yet another type of the music played is that in which the vocals have been taken out and it (too) was played at the time of the Shah – please inform us which of ?these are permissible, and which of them are haram

Answer: Music that is entertaining music is haram (even if played by the Iranian Broadcasting Company), but as for music that one is doubtful about, is not a problem (to listen to). BKLMS

Answer: It is haram to listen to any type of music, whether it is played by the Iran Broadcasting Company or otherwise. G

Answer: According to Ihtiyat Wajib, one must keep away from music which one has doubts about. T

Question: Some of the songs, which are played by the Iranian Broadcasting – ۲۹۴ Company, have fast tunes which take a person out of

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his 'normal' state. What is the ruling on listening to such types of music? What is the ruling on those types of music such as those with lyrics about Shahid Mutahhari and others that cause one to fall into a state of sorrow? Also, what is the ruling on making such types of ?music

Answer: Listening to or making any type of music that is entertaining music is not permitted. The basis for it to be haram is not that which makes one happy or sad – rather, the basis for it being haram is whether it is entertaining or not. ABKMLST

Answer: Listening or playing music is haram in its entirety. G

Rule: It is not a problem to listen to or compose 'War Songs', or music that is used at – ۲۹۵ the time of war or 'Azadari – in summary, whatever type of music that is not considered as entertaining music that would change one's mental state (is allowed). ABKMST

Answer: Listening or playing music is haram in its entirety. G

Question: If a person does not get stimulated or aroused by listening to music, then – ۲۹۶ (?what is the ruling on him listening to such types (of music

Answer: The basis for music being haram is that which the general public consider as entertaining music or otherwise, and it does not matter if the individual becomes stimulated or not (by listening to it). ABKLMST

Answer: Listening to music is haram in its entirety. G

General Rules

Therefore, listening to or producing any type of entertaining

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music is haram, whether because of that (entertaining music), one would become stimulated or not, and whether one would gain pleasure from it or not. It makes no difference if the music brings one happiness or sadness; whether it is traditional music or otherwise; Iranian or non-Iranian; whether it be in a wedding ceremony or anywhere .else

In the event that the music is not entertaining music, then it is not a problem to listen to or compose it. If a certain type of music is doubtful (one does not know if it is entertaining .music or not), then it is not a problem for one to listen to or compose it

Question: Is it permissible to listen to certain types of music with an intention that we – ۲۹۷ are listening to it without the intention of it being a vain and futile act? For example, music which is said to be good to calm and soothe the body, or music that some doctors recommend (their patients to listen to) for healing, or music that has been composed for ?the war in which there is no intention of vain and futile acts

Answer: In all instances, as long as the music is not entertaining music, then it is not a problem to listen to it. ABKLMST

Answer: It is haram to listen to any sound that the common people would consider as music. G

Rule: It is not permissible to compose any type of entertaining music with any – ۲۹۸ musical instrument, whether it

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be for a wedding ceremony or any other type of gathering; whether it be for men or women; or whether it is made by men or women. ABGKLMST

Question: I usually watch television programs and with me are children from age ۵ – ۲۹۹ up to ۲۰, both girls and boys, students in school and those in the hawza. Sometimes, I see things on the television that go against the laws of Islam, and since I do not want to see the Islamic culture and ideals of the children go bad, or that the children mix haram and halal, or confuse bad from good, I point out (the lawful and prohibited) to them. However, some people are very rude to me and tell me that Imam Khomeini (may he rest in peace) considered all of the television programs as being permissible (halal). Please inform me, that as far as seeing non-Mahram women who are dressed up, laughing and playing, and ?the music that is being played – what is one's responsibility

Answer: Still (today), the television and radio programs are not ۱۰۰٪ Islamic, and amongst these (programs) there are those that are not permissible, which, if special attention is paid to them, can be corrected. However, it is necessary that one's interaction with the youth and young adults be such that their conviction in the actual principles of the Islamic Republic are not caused to waver, since these principles are the protection of the fundamentals of Islam and Shi'ism. L

It is known

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that just as in the beginning of Islam, all of the rules of Allah, step by step, were revealed and put into practice. In this system (Government of Iran) too, which was preceded by a despotic regime that was against Islam, we can not expect that all of the rules of Islam be put into practice in a short period of time. Rather, it is necessary that if this happens over a duration. It is hoped that in the near future, all of the laws of Islam will be realized under the Islamic Government. Thus, in those areas where one has certainty that something forbidden is taking place, one must refrain from it; and no harm or corruption will take .place, then one should guide the others (to what is right) as well

Rule: It is not a problem to make music by other than those instruments that are –٣٠٠ used in vain and futile gatherings such as a copper basin, metal bowl, pail and ... with the condition that the music is not entertaining music. ABKLMST

In all instances, composing music with instruments that are used for vain and futile gatherings is haram and with other than these (instruments) such as the copper basin and a metal bowl, according to Ihtiyat Wajib, it is also not permitted. G

Rule: It is haram to listen to entertaining music and singing, however hearing these –٣٠١ (without paying attention to them) is not a problem. T

Summary: Sometimes a person listens to music and

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is actually paying attention to it – this is haram; however sometimes a person simply hears the music but is not paying attention to it – in this instance, it is not a problem. An example of this is if music can be heard from the house of one's neighbors; or someone who is listening to entertaining music drives by, but the person pays no attention to it – in .these instance, even if the person hears it, it is not a problem

Question: You have mentioned that it is not a problem for a woman to dance for her – ٣٠٢ ?husband. Is it permissible to listen to music while the dancing is taking place

Answer: If the music is entertaining music, then it is not allowed. KLT

Answer: According to Ihtiyat Wajib, it is not permissible for a woman to dance even for her husband, just as it is not permissible to listen to entertaining music. A

Answer: It is completely not allowed to dance, and according to Ihtiyat Wajib, one must refrain from this, even if it is a woman dancing for her husband. It is (also) not permissible to listen to entertaining music. B

It is completely not allowed to listen to music, however, it is permitted for a woman to dance for her husband. G

Reciting

Rule: It is not a problem for men to recite, as long as it is not in the form of Ghina and – ٣٠٣ there is no corruption involved in it. BKLMST

Question: Please clarify – ٣٠۴

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?to us what Ghina means. Does reciting something in a pleasing way constitute Ghina

Answer: A pleasing sound, or reciting something in a pleasing way in itself does not constitute Ghina, rather Ghina can be explained as: prolonging the sound, along with a change in the pitch in such a way that is suited to vain and futile gatherings and assemblies of music and sinning. K

Answer: It can be explained as something that takes place in the gatherings of the people of corruption. B

Answer: Ghina is a sound in which the tone comes from the throat which the common people refer to as singing, and it causes excitement in the person, and is suitable for gatherings of vain and futile entertainment. L

Answer: If a text, poems or prose is read in such a way that it would be suitable for gatherings of vain and futile entertainment, then it would be considered as Ghina. ST

Question: In auspicious occasions, is it permissible to recite songs or poems, or –٣٠۵ various supplications or poems in praise of the Sinless Imams, peace be upon all of them, ?which contain a virtuous message with a good voice

Answer: It is haram to recite anything, whether it be a poem, prose, Qur'an, or poem in praise of the Pure Imams in any form that would be considered as Ghina, and reciting the Qur'an supplications or things such as this in the form of Ghina would actually incur more of a punishment. BKLMST

Rule: It is not –٣٠۶

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permitted for women to recite in the way that is classified as Ghina, except in wedding ceremonies and those gatherings that the common people usually hold before or after such a ceremony (wedding), with the condition that non-Mahram men do not hear their voices, although, according to Ihtiyat Mustahab, it is better to refrain from this. KLST

Therefore: Women are permitted to recite things in the wedding ceremonies and those that customarily take place both before and after the wedding, with the condition that .non-Mahram men do not hear their voices, whether they sing as a group or individually

According to Ihtiyat Wajib, it is not permissible to recite in the form of Ghina in wedding ceremonies. A

Only the woman who is singing in the wedding party where the pitch of the sound goes up and down, and is related to lyrics which are not obscene is an exception (these are allowed). However, it is a problem if done in the presence of non-Mahram men. B

It is not far from being probable that to recite in a wedding ceremony, that too on the night of the wedding, is permissible with the condition that non-Mahram men do not hear their voices; although, according to Ihtiyat Mustahab, it is better to refrain from this. G

Therefore: It is not permissible for women to recite in the form of Ghina or in a form that would be considered as entertaining in the wedding ceremonies or other than this. However, if the sound is not in a

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.way that may be considered as entertaining then it is not a problem

Question: Is it allowed for women in Nikah ceremonies, or in programs for the birth – ۳۰۷ ?anniversaries of the Ma' sumin, peace be upon them, to recite in a form of Ghina

Answer: It is not permissible, and women must refrain from such, and only in the wedding ceremony are women permitted to recite things, that too in the event that no non-Mahram men can hear their voice. BGKLST

Answer: In every way, it is not permitted to recite in the form of Ghina, and according to Ihtiyat Wajib, one must not recite in the form of Ghina in the wedding ceremonies as either. A

Question: If the Nikah ceremony and wedding ceremony are done together, then is – ۳۰۸ it permissible for the women to recite things in the event that no non-Mahram men hear ?their voices

Answer: It is not a problem. KLST

Answer: According to Ihtiyat Wajib, one must refrain (from this). A

Answer: It is not far form being probable that to recite in a wedding ceremony, that too only on the night of the wedding, is permissible with the condition that non-Mahram men do not hear their voices, although according to Ihtiyat Mustahab, it is better to refrain from this. G

Question: Is it permissible for women to recite things in the form of Ghina during the – ۳۰۹ ?wedding party, in the event that Mahram men are present

Answer: It is not a problem for the women, but it

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is not permissible for the men to listen to the recitation that is in a form of Ghina. T

?Question: Is it permissible for a woman to sing for her own husband – ۳۱۰

Answer: Singing things for one's husband is not an exception to the rule, however if a non-Mahram can not hear her voice, and it is not in the form of Ghina, then it is not a problem. ABGKLST

Therefore: Any kind of singing, even for one's husband is not allowed. Only those sounds that are permitted to hear, and that too, as long as no non-Mahram men can hear her .voice are not a problem

Rule: It is not permissible for a woman to recite songs individually (not in a chorus) – ۳۱۱ which are not entertaining, such as poems in praise of the Prophet and his Ahl al-Bait (Peace be upon them), if non-Mahram men can hear her voice. AGKLST

If it leads to corruption, then it is not permitted. Rather, in most occasions, if a woman is reciting something in the presence of a man and he is listening to it, it will lead to corruption; thus it is not permitted. B

Rule: It is not a problem for men to recite things in solo for men or women with the – ۳۱۲ condition that it is not in the form of Ghina and it does not lead to corruption. ABKLST

Question: What is the ruling for women reciting things in a chorus in the presence of – ۳۱۳ women and

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?also in the presence of non-Mahram men

Answer: If it is not in the form of Ghina and it does not lead to corruption, then it is not a problem. KL

Answer: If it leads to corruption, then it is not permitted. Rather, in most occasions, if a woman is reciting something in the presence of a man, and he is listening to it, it will lead to corruption; thus it is not permitted. B

Question: What is the ruling for men reciting things in a chorus in the presence of –۳۱۴ ?men or in the presence of non-Mahram women

Answer: If it is not in the form of Ghina and it does not lead to corruption, then it is not a problem. BKLST

Rule: It is not a problem for men and women to recite something in a chorus: as long –۳۱۵ as it is not in the form of Ghina, it does not lead to stimulation or corruption, and as long as the rules related to Mahram and non-Mahram are observed. L

It is not permissible for men and women to inter-mingle. B

Rule: It is not a problem for women to read the Holy Qur'an in the presence of non- –۳۱۶ Mahram men even if it is done with a pleasing voice, with the condition that it does not make one excited and no corruption is associated with it. KL

If it leads to corruption, then it is not permitted. Rather, in most occasions, if a woman is reciting something in the presence

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of a man and he is listening to it, it will lead to corruption; thus it is not permitted. B

Women and young girls must not read the Qur'an while in the presence of non-Mahram men. Also, if a man recites (the Qur'an) with a pleasing voice and it causes the women to become excited, this (too) is a problem. G

Rules Regarding the Gatherings of Men in Wedding Ceremonies

Rule: It is not a problem to clap hands in gatherings of men as long as it is not in the – ٣١٧ .manner of Ghina

Therefore: If the clapping is in the way of Ghina, then there is a problem, in it. If it is in a irregular way (not a steady beat), and clapping the hands is used as a means of encouraging someone is, then it is not a problem. AGK

Clapping one's hands in happy occasions and during a speech in order to encourage someone, if it does not reach to the point of being considered as a vain act, then it is not a problem. B

Clapping one's hands in happy occasions and in the programs to commemorate the birth anniversary of the pure A'immah is not a problem, with the condition that it does not take place in a Masjid or hussainiah. L

In itself, clapping the hands is not haram unless it is accompanied by (another) haram act. T

Question: In the wedding gatherings for men, is it allowed for children to dance while – ٣١٨ ?other men clap their hands

Answer: Children do not have any responsibility (from

the Islamic point of view) and as far as the ruling for clapping hands, if it is not done in a manner of Ghina, then it is not a problem. AGKL

Answer: If it does not reach to the level of being considered as a vain act, then it is not a problem. B

Answer: If it does not necessitate a haram act, then it is not a problem. T

Question: What is the ruling for clapping the hands during happy occasions, –٣١٩ weddings, and other times? If along with clapping the hands, a metal bowl is used (to ?bang on) or a tub (made of copper) are also used, then what is the ruling

Answer: It is not a problem. L

Question: What is the ruling for clapping the hands during happy occasions and –٣٢٠ ?speeches

Answer: If the clapping of the hands is in order to encourage the person in something that the Islamic law permits, then apparently, it is permitted. A

Therefore: It is not permitted to clap one's hands for men who are dancing, or to clap one's hands (in praise of) jugglers, or to encourage someone who is performing vain and .trivial acts, even if the hand clapping is not in a rhythmical form

Rule: It is not allowed for the bride or other non-Mahram women to go to the men's –٣٢١ side of the gathering, unless they (the women) have proper hijab on. ABGKLMST

Therefore: If the women have any zinat on their face and hands, then they

must cover this too from the non-Mahram men, but it is still better that they refrain from .entering the men's gatherings

Rule: If the groom knows that in the event that he goes into a gathering of women, – ٣٢٢ he will look at non-Mahram women who have beautified themselves, then he must not go into that gathering, even if his looking is not with the intention of lust or gaining (sexual) pleasure. ABGKLMST

Therefore: It is haram for the groom to enter a women's gathering even if it may be for just one minute – such as to have a photograph taken or to put the ring on, etc... in the event that he will be forced to look at non-Mahram women who have beautified themselves. However, if the women completely cover themselves and the groom will be .able to refrain from looking at them, only then is it not a problem

Rule: It is not allowed for non-Mahram men to look at the bride if she does not have – ٣٢٣ proper covering on or if she has any zinat on her face and hands. ABKLMT

Therefore: To look at the bride, even if it is without the intention of lust, is not allowed, ...even if it may be just to congratulate her, bid her farewell or

According to Ihtiyat Wajib, it is not allowed for non-Mahram men to look at so much as the face and hands of non-Mahram women, whether they have zinat on or not. G

If the women believe in

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upholding the hijab and if they were told to observe their hijab they would comply, then it is not allowed to go to that gathering of, and in all other instances, it is not a problem as long as one does not look at them with the intention of lust or to gain (sexual) pleasure. S

Rule: It is haram for men and women to inter-mingle in wedding ceremonies if it – ۳۲۴ involves looking at the bride or other women, in the event that they do not have the proper covering, or have zinat on, and thus one must refrain from these types of gatherings. ABGKLMST

Rule: According to Ihtiyat Wajib, it is not allowed to shave the beard off or to trim it in– ۳۲۵ such a way that it can no longer be visible. In this ruling, all men are the same and there is no difference in the ruling if the men are being made fun of, or what kind of atmosphere surrounds them – the rule does not alter. Therefore, to shave off the beard for one who has just become baligh, or if he does not shave off his beard other people will make fun of him, or it is his wedding night, etc… if he shaves off his beard or even trims it in such a way that it is said he has shaved off his beard, then according to Ihtiyat Wajib, it is not permitted. KLT

It is haram to shave off the beard in

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all circumstances. AG

It is not allowed to shave the hair on one's face (for men). B

According to Ihtiyat Wajib, it is haram to shave the beard; unless if by one not shaving his beard, it will cause him difficulty, for example, people will make fun of him or will mock him (to such an extent that he can not stand to bear it), then in these circumstances, it is not a problem to shave the beard. S

Rule: Shaving off a part of the beard has the same ruling as shaving off the entire – ٣٢۶ beard. BK

Therefore: According to Ihtiyat Wajib, men are not allowed to shave off a part of their .beard, except an amount which is just to even it out

If one trims the beard to a very small amount in order to even it out, then it is not a problem, for example the amount of the beard around the nose or near the eyes (one is allowed to trim), but in other than this instance, it is haram. AGL

Question: Is it permitted to shave the hair that is under the chin (neck) or that which – ٣٢٧ ?is on the top of the cheeks

Answer: If it is in an amount that would not be considered as shaving, rather it would be considered as trimming the beard, then it is not a problem. ABGKT

Question: What is the amount of the beard (that one must keep) and what amount – ٣٢٨ ?must it not be less than

Answer: Such

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an amount is sufficient that the general people say that one has a beard. ABGKLMT

Rule: It is not a problem to shave off the mustache. ABGKLMST – ۳۲۹

Question: Would the job of being a barber who has to shave off the beards of others – ۳۳۰ ?be considered as haram

Answer: It is haram to shave off the beard and whatever money a barber receives for this is also haram. G

Answer: According to Ihtiyat Wajib, it is not permitted. L

Answer: In the event that shaving the beard is, according to Ihtiyat Wajib not permitted, then taking money for shaving the beard too is, according to Ihtiyat Wajib, not permitted. S

Question: In wedding ceremonies, there is a type of game (in Iran) commonly known – ۳۳۱ as "Playing with Sticks" in which two people sit across from one another and, with whatever strength they have, they hit the feet of the other one (with the sticks) – and ?many people end up breaking the other's foot. What is the ruling for such a game

Answer: This type of game falls in the category of vain and futile acts and is haram. G

Question: My job entails me to work with dirt and dust and so I am compelled to – ۳۳۲ shave off my beard since if I do not shave it, then the dirt and dust will gather in it. Is my ?profession haram

Answer: It is haram to shave off the beard according to Ihtiyat, and the excuse mentioned above does not

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make it permissible, and in this ruling you are no different than others. KL

Question: What is the view on playing with the instruments of gambling such as –٣٣٣ dominoes, cards or other instruments used in gambling, in the event that the intention is ?not to win or lose and (the intention) is only to play

Answer: It is not permissible. GKLT

Answer: It is not improbable that it would enter into the ruling of vain acts and therefore, according to Ihtiyat, one must avoid it. A

Answer: According to Ihtiyat, one must avoid it, and regarding chess, the Ihtiyat is even stronger. B

Answer: Cards and chess are haram according to the stronger view and in the other scenarios, according to Ihtiyat Wajib, it is not permissible. S

?Question: What is Islam's view on the groom wearing a necktie– ٣٣۴

Answer: The necktie is something this is related to Christians and is one of their signs, thus it is better than Muslims refrain from wearing it, although among the Muslims, it is no longer taken as a sign (for the Christians). L

Answer ١: The necktie is of the signs of the Christians, but unfortunately, it has become common among the Muslims. G

Answer ٢: The necktie is one of the signs of the Christians and in is incumbent on Muslims to refrain from wearing it. G

Rules Relating to Women's Wedding Ceremonies

Rule: It is not a problem for women to clap their hands in wedding ceremonies. AKT – ٣٣۴

,It is not a problem to clap the hands in joyous gatherings

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or if someone is speaking in order to encourage them, as long as it does not reach to the point of being considered as vain or futile. B

It is not a problem to clap ones hands in joyous gatherings, or, in the birth anniversaries of the A’immah, peace be upon all of them, with the condition that it is not in a Masjid or a hussainiah. L

Question: What is the rule regarding children dancing in wedding ceremonies and – ٣٣۵ ?women clapping their hands

Answer: Children do not have any responsibility (from the Islamic point of view), and (als٠) it is not a problem for women to clap their hands in wedding ceremonies. GKL

Answer: Children do not have any responsibility (from the Islamic point of view) and it is not a problem to clap the hands in gatherings if it is not in a manner of Ghina. A

Answer: If it does not reach to the level of being considered as vain and futile, then it is not a problem. B

Answer: If it is not associated with a haram act, then it is not a problem. T

Rule: It is not permitted to stay in a wedding ceremony in which there are vain and – ٣٣۶ futile acts taking place. AGKL

If refraining from vain and futile acts means leaving a gathering, then it is not allowed to stay there (thus, one must leave). B

Therefore: If a woman sees that in a wedding ceremony other women are dancing, or women are inter-mingling with non-Mahram

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men, or that others are performing entertaining music in front of men; then, first the woman must try to prevent them (from these acts), and in the event that it has no effect .on them, then she must leave from there

Question: Is it allowed to be present in wedding ceremonies in which there are – ۳۳۷ musical instruments, drums, dancing or singing going on, if it is a wedding of someone in ?the family, or we are obliged to go

Answer: It is haram to take part in gatherings in which there are vain and futile things going on just because it is a relative's wedding does not make it permissible. AGKL

?Question: What is the ruling on using a tambourine in wedding ceremonies – ۳۳۸

Answer: It is problematic. AGK

Rule: The usage of any kind of (cassette) tape with entertaining music at women's – ۳۳۹ gatherings is not allowed, and one must refrain from it. ABGKLMST

Rule: If a groom is present (in a women's gathering), it is no exception and therefore, – ۳۴۰ non-Mahram women must observe proper hijab in front of him. ABGKLMST

Therefore: If a groom enters a gathering of women, then the women who have zinat on their face or hands must cover their entire body, including the face and hands from him, even if the groom only comes in for only a few minutes such as to put the ring on, have a photograph taken or for any other reason. In any case, it is better to avoid

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.having any non-Mahram men enter into a gathering of women

Question: Is it allowed for me - a Muslim women - to sit in a gathering in which my –۳۴۱ son-in-law is present, but there are also other women sitting there who are not observing ?hijab

Answer: If you are able to prevent them from sinning (then you can be there), and if you are not able to, then you should not attend their gatherings of sin. G

Question: Is it permissible to listen to certain kinds of music with the intention that –۳۴۲ listening to them is not for vain and entertaining purposes? For example, music that is said to be good to calm the nerves or music that some doctors recommend as a cure, or that form of music which has been composed for wars – in which the aim and purpose of ?them is not for vain acts

Answer: It is haram to listen to any kind of sound that the general public would consider as music. G

Rule: It is not allowed for a woman to adorn or beautify herself with the intention of –۳۴۳ having non-Mahram men look at her. ABGKLMST

Question: What is the ruling for a hairdresser or a beautician who beautifies and –۳۴۴ adorns other women, when the beautician knows that the women will show (themselves) ?to non-Mahram men

Answer: If a beautician beautifies the women with the intention of having them showing it off to non-Mahram men, then it is as if she is

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assisting her in her sin, and it is haram; however, if she has knowledge of it, without the intention, then it is not a problem. AGK

Answer: If a beautician beautifies the women with the intention of having them show it off to non-Mahram men, then it is definitely haram; but if she has knowledge of it, without the intention, then according to Ihtiyat, she should still refrain from it. B

Rule: A non-Mahram man must not take the photograph or video of the bride and groom or any other non-Mahram women, even if they are his close relatives (if the women are not observing their proper hijab). ABGKLMST – ٣۴۵

Rule: It is not allowed to have a video or photograph taken with the groom or other non-Mahram in the event that the women are not observing their proper hijab. AGK – ٣۴۶

Rule: If a woman knows that in the event that she has a photograph taken without her hijab on, it will be shown to others in the family and non-Mahram also will see it, then it is not allowed for her to have the photograph taken without her hijab on. GK – ٣۴٧

Therefore: If the bride knows that in the event that she has a photograph taken without her proper hijab on, a family member who is her non-Mahram will see it, then she must not have the photograph taken, and it does not matter if the photographer is a woman or a Mahram man.

Question: I would like – ٣۴٨

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to say that it is known that in wedding ceremonies, normally the photographs or video is taken by a woman, but when exposing the film or other things related to this, it is possible that a non-Mahram man may also see them. What is your opinion on this, noting that the ?bride has make-up on and is not wearing the hijab

Answer: If the non-Mahram does not look at the photographs with the intention of lust and fear of falling into sin, then it is not a problem, if he knows the person who is in the photo or video. A

Answer: In the event that the non-Mahram man knows her, then it is not permitted to see them (photos or film). In other than this instance, if it is not with the intention of lust or deriving sexual pleasure, then it is not a problem. LKT

Answer: If the photo of the bride is in a place where her non-Mahram can see it, then this is one example of spreading corruption, and thus it is not allowed. G

Answer: In the event that the woman believes in upholding the Islamic hijab then it is a problem for the non-Mahram to look at a video or photo of her even if he does not know her and no corruption will be caused by looking at her. M

Therefore: (There are two scenarios) either the non-Mahram man knows the woman or he does not know her. In the event that he does not know her, then

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it is not a problem to look at her video or photo as long as it is not with the intention of deriving sexual pleasure; but if he knows her and if she believes in upholding the Islamic hijab, then it is not permitted to look at her film or photo if she is not wearing sufficient clothing. If she does not believe in upholding the Islamic hijab, then even if the man knows her, it is not a problem to look at her photo or film as long as it is without the .intention of lust or deriving sexual pleasure

Answer: If the women are not of those women who do not properly wear the hijab or who do not wear the hijab at all and if they were commanded to wear the hijab, they would not listen – then if she is a Muslim or otherwise and the man knows her, according to Ihtiyat Wajib, he must not look at her photo or film. In other than this instance, it is not a problem to look (at it) without the intention of lust or deriving sexual pleasure. S

Therefore: If a non-Mahram (man) does not know the women, or the women are among those who either do not properly wear the hijab or do not wear the hijab at all, then it is not a problem to look at their photo or film without the intention of lust or deriving sexual .pleasure

Miscellaneous Rules

Question: What is the ruling for a – ۳۴۹

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woman who beautifies herself for other than her husband in various gatherings specifically for women - such as weddings or dinner invitations where there are only women present? In the event that it goes against the pleasure of the husband, what is ?the ruling

Answer: In the event that no non-Mahram men see her, then it is not a problem, however she should try to obtain the pleasure and approval of her husband. ABGKLMST

Question: In order to take part in a specific type of gathering, a woman has to wear – ۳۵۰ a certain style of clothing which her husband is not happy with; but by not wearing it, she will not be dishonored and in the event that she wears that clothing, it will result in the family being upset and may cause conflict (between them). From the Islamic point of ?view, what is the ruling for wearing (this clothing) – is it allowed or not

Answer: If by wearing this clothing, it causes conflict and (will lead to) corruption, then she must refrain from wearing it. The husband also must not stop her from wearing a type of clothing that is commonly worn by her peers. AGKL

Rule: The houses of Muslims must be respected and it is not permitted to enter them – ۳۵۱ without the permission of the owner; in fact, it is not even allowed to look into someone else's house from the roof, a crack in the wall, or through the door. AGK

Rule: If someone – ۳۵۲

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looks into the house of another person with the intention of looking at something that is haram for him (for example, looking at the women or daughters in that house), then the owner of that house can, in fact, it is Wajib for him to refrain and stop him from this action. If the person does not refrain from this (looking into the house), then one can stop .him by force, such as by hitting him or something similar to this

Therefore: One must pay close attention to the fact that it is not permissible to look into the house of others, with the intention of looking at non-Mahram - whether this looking is done from on top of the roof, from the patio, window, from a crack on the side of the door or window. Therefore, it is necessary that if, God forbid, one does such an act, he is prohibited (from doing it again), and if he continues to do such, then one is permitted to hit .(him or do something else to prevent him (from continuing it

Rule: If a person is looking into the house of someone else such that it is not possible – ۳۵۳ to see the people of that house, but from far away, with the aide of modern devices (such as binoculars) he can see them, then his ruling is the same as the person who is looking (at the people) from close. Therefore, he must be prevented (from looking) in the same order

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.as was mentioned previously

Question: Is it permitted to just keep certain things in one's house without using –۳۵۴ them – such as cards, movies which are not permitted to watch, of a container that has ?alcohol in it

Answer: It is wajib to get rid of gambling instruments and things that like this and to not do this (get rid of them) is a major sin. K

Question: Is it allowed for a mother or father to hit their child without any reason –۳۵۵ simply due to being angry or not having patience, or is it a violation of haqq-un-Nas (The (?rights of another person

Answer: It is not allowed, however, it is permitted in order to teach him manners as long as it does not exceed the limits such that the skin color becomes red, black or purple-blue in color (due to hitting the child). AKT

Answer: In the event that the hitting is limited to teaching him manners, it is not a problem, but one must make sure that it does not reach to the level of having to pay the blood money. L

Question: What is the ruling if a maternal or paternal aunt, maternal or paternal –۳۵۶ ?uncle, brother or sister hit the child

Answer: It is not allowed, except with the permission of the guardian of the child, and that too if it is for improving the manners of the child. AGK

Answer: If one has the permission of the guardian and if the child has done something

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very bad, then it is not a problem to hit him five or six times as long as the conditions in the previous ruling are met. T

Question: In order to teach the child manners, is it permitted that instead of hitting – ۳۵۷ him, one performs something else such as to lock him in a dark room, place him in an enclosed room where he is alone, or to scare him with a frightening voice, with the ?condition that these are done to teach him manners

Answer: If it does not cause the child any harm, then it is not a problem, however, one must be very cautious if locking the child in a dark room or scaring him with a frightening voice. T

Question: Can a mother or father, as a means of upbringing the child, to command – ۳۵۸ their son or daughter to perform tasks such as vacuuming the house, doing the laundry, ?going to buy groceries and other things such as this, without paying them anything

Answer: It is not a problem. G

Question: A girl who is mature and intelligent wants to marry a practicing, religious, – ۳۵۹ young Muslim boy, but her father does not give her the permission due to reasons related to the boy's material status – can the girl marry him without the permission of her father ?or not

Answer: In the event that the father refuses a religious and known match (for his daughter), then his pleasure and permission become invalid, and thus is not

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needed. A

Answer: The permission of the father in the marriage of a virgin girl is a condition; except in the instance that he refuses a suitable match and the daughter is in need of getting married, and she fears that if she turns away from this marriage, she will not find a suitable husband. K

Answer: If the girl is a virgin and her father or grandfather do not give her permission to marry a man who the common people and the religion would consider as her equal, or they are not ready to take part in the wedding of the girl, or she has no family members to give her permission (for the wedding) due to insanity or the like, then in these instances, it is not necessary to get their permission. S

The same rule applies if it is not possible to get their permission because they are not there or for some other reason it is not possible to get their permission and the girl really needs to get married, then the permission of her father or grandfather is not becomes .unnecessary

Question: My father has left us and does not pay any attention to us, and sometimes a period of time passes in which we do not hear from him. As for the issue of marriage, is it ?still necessary to get his permission or not

Answer: All in all, in the event that the guardian of a daughter cuts off all connections with her or leaves her free and

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does not interfere in her affairs, then it is not necessary to have his permission; but also, as long as the girl is mature and intellectually mature such that she can determine her own affairs in relation to marriage, then she is allowed to get married (without his permission). L

Answer: A girl who has reached the age of maturity and intellectually mature - meaning that she can determine her own affairs, then in the event that she is a virgin, according to Ihtiyat, she must have the permission of her father or grandfather to get married. However, if a suitable match is found (for her) but her father opposed (the marriage) then his permission is not a condition (it is not needed). Similar is the case if the father or the grandfather are not present and the daughter is in need of getting married. M

Glossary of Terms

Azadari: A word which refers to the mourning ceremonies that are held for the' martyrdom of Imam al-husayn, peace be upon him, specifically, or any of the other .Imams from the family of the Prophet of Islam

Baligh: The age at which a Muslim becomes responsible - meaning that certain acts such as Salat, Fasting, hajj, etc... become wajib upon him or her. This age can be proven by many means, the most common of which is the completion of ۱۵ lunar years for a boy and .۹ lunar years for a girl

Chador: A common covering worn by the women in Iran which goes

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.on top of their regular clothing and is usually black in color

.‘Fatawa: An Islamic ruling given by a qualified Marja

Ghina: Prolonging the sound along with a change in pitch in a way that is suited to vain and .futile gatherings and assemblies of sinning

haram: Forbidden, prohibited. It is necessary to abstain from the acts, which are haram. If someone performs a haram act, he will be punished, such as eating pork, or drinking .alcohol

Ihtiyat Mustahab: Recommended Precaution. Its significance is the same as that of Mustahab. When a Mujtahid uses this term, he means that there is no solid proof of that particular act being Mustahab, but his standards of precaution demand that it be .considered as Mustahab

Ihtiyat Wajib: Obligatory Precaution. Its significance is the same as that of Wajib, with the difference that in the rules where a Mujtahid says it is "obligatory precaution", you have the option of leaving his taqlid (following) in that particular problem, and following the .rulings of the second most knowledgeable Mujtahid

.Kafir: A non-Believer

Libas ash-Shuhrah: notorious clothing. That clothing which has certain qualities or characteristics that attract the attention of the general public causing one to stand out in .a crowd

Mahram: A person to whom marriage is forbidden; for example: one's sister, brother, ...mother, father, etc

Makruh: Reprehensible, disliked. Those acts whose performance is not punished, but .whose avoidance is rewarded, such as eating in a state of Janabat

.Mantou: A long over-coat commonly worn by Iranian women

Mumayyiz: The age at which a child can discern

between right and wrong, and (the age at which) he or she knows of the differences .between a man and a woman

Mubah: Ja'iz, halal, permitted, allowed, lawful, legal. An act or thing which is permitted and lawful. There is no reward for performing it and no punishment for neglecting it, for .example: drinking tea. Mubah is mostly used for lawful things, not for permitted actions

Mustahab: Recommendable, desirable or better. Those acts which if neglected are not .(punished, but whose performance is rewarded, such as the call to prayer (Azhan

.Nikah Ceremony: A ceremony in which the marriage 'aqd (contract) is read

.Non-Baligh: A person who has not reached the age of maturity, according to Islamic law

.Non-Mahram: A person with whom marriage is permitted

Shariah: The noble and sacred law of Islam brought by the Prophet of Islam (Peace be upon him and his family) that forms the basis of all areas of a Muslim's life, including civil, .criminal, and public law

Surma: A black powder-like substance that, as has been mentioned in numerous ahadith, .is Mustahab to use in one's the eyes

Wajib: Obligatory, necessary, incumbent. An act which must be performed. One will be rewarded for performing it and punished for neglecting it, for example: the daily prayers, .and fasting in the month of Ramazan

Wali: The guardian – usually the father, but in a case of his absence, the grandfather .becomes the guardian

Wedding Ceremony: A program or gathering that takes place after the recitation of the wedding contract (in some cases, the wedding ceremony

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.(may be at the same time as the nikah ceremony

Sources Used for the Compilation of this Book

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al–'Urwatul Wuthqa

Risalah Tauzhih al–Masa'il

Ayatullah al–'Udhma al–Hajj ash–Shaykh Muhammad Taqi al–Behjat

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Ayatullah al–'Udhma al–Hajj ash–Shaykh Muhammad Fazil al–Lankarani

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Late Ayatullah al–'Udhma al–Hajj as–Sayyid Muhammad Riza al–Gulpaygani

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Majma' al–Masa'il

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al–'Urwatul Wuthqa

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Ahkam Azdawaj

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Minhaj as-Salihin

Risalah Tauzhih al-Masa'il

Ayatullah al-'Udhma al-Hajj ash-Shaykh Mirza Jawad al-Tabrizi

Ta'liqah Sirat al-Najah Fi Ajwabatul Istifta'at

In addition, approximately ۲۵۰ questions whose answers were taken directly from the .office of the various Maraja' Taqlid in Qum, Iran

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

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Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Commerce and sale: ۰۹۱۳۲۰۰۰۱۰۹

Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

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